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A TREATISE OF FAITH AND REPENTANCE.

By *Francis Fuller*, M.A.

Heb. 11. 6. *Without Faith it is impossible to please God*, &c.

Luke 28. 47. *And that Repentance, and Remission of Sins, should be preached in his Name among all Nations*, &c.

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TO THE

Much Honoured,

Truly Vertuous and Religious,

Mrs MARY GOSLET,

At *Marsfield* in the County of *Glocester.*

MADAM,

FAITH and REPENTANCE are the neceſſary Conditions required on our part in order unto Sal-

vation. Moſt hope for Salvation, but few that expect the benefit of the Covenant, will come up to the Terms of it. Some look upon Repentance as needleſs, and think to ſteal out of Sin, and ſpare the charges of it; moſt are remiſs in it: Many preſume they believe, but few underſtand the Nature of Faith; and fewer live the Life of it. It is your Honour, and will be your Happineſs for ever, that you live as underſtanding the Nature, and believing the Neceſſity of both.

Indeed,

Indeed, the Ancient and Honourable Family from which you deſcend by your Father, and the Noble Family by your Mother, give you a high Place in the Civil Body; but that more Ancient and Noble Family in Heaven, the General-Aſſembly, and Church of the Firſt-Born written there, to which by ſo living you are allied, gives you a higher Place in the Myſtical; Your ſincere Love to Religion, and unſhaken Stedfaſtneſs in it, give you an eſteem among Wiſdom's Children,

(the

(the Friends of Religion,) will be your Honour while you live, and your Comfort when you die. It will perfume your Duſt, make you live when dead, and give you a poſſeſſion of that never-fading Honour that God by his Promiſe has entail'd on all thoſe that thus honour him.

I am ſenſible how little You are pleas'd, that I tell You or the World this: But ſince it is ſo much your due, I ſhould be unjuſt if I did not; and no leſs ſhould I forget thoſe many ways by

by which You have oblig'd me to your Service. As a preſent and publick (tho not as a ſufficient) Teſtimony of my Gratitude, this is now offered to you. And that the Bleſſings of Heaven and Earth may deſcend upon the Honoured Eſquire and You; and that as ye are rich in this World, ye may be rich in Faith, that will entitle ye to a better, ſhall be the ſincere and daily deſire of

Your moſt obliged and
humble Servant,

F. FULLER.

TO THE

Reader.

SOLOMON *ſayes*, *There is* no new thing under the Sun: *But there may be a new Diſcovery of old Truths, or a way found out to make old Truths new: And if that Maxim be true, they are then ſo, when they beget new Meditation,*

tation, new Application, and new Converſation: And that this may prove ſo, by working thoſe things in you, is the deſire of

Your Friend,

F. F.

ERRATA

ERRATA.

PAge 12. line 12. for *Compoſition*, read *Compoſitum*. P. 16. l. 23, 24. r. *Your Deſtruction is of your ſelves, The help of Salvation is from God.* P. 31. l. 1. f. *appointed*, r. *promiſed*. P. (69.) in the Treatiſe of Self-denial, line 8. r. *not that we muſt not do them, &c.* P. 82. l. 14. f. *we*, r. *he* P. 88. l. 13. f. *the*, r. *you*. P. 131. l. 5. f. *when he*, r. *who*.

Theſe the Author hath taken notice of; the reſt, the Reader is entreated to correct or pardon, the Author having not ſeen all the Sheets, he being remote from the Preſs.

ADVER-

ADVERTISEMENTS.

LAtely publiſhed, a Second Volume of Sermons preached by the late Reverend and Learned *Thomas Manton*, D. D. in two Parts. The firſt containing 27 Sermons on the 25*th* Chapter of St. *Matthew*: 45 on the 17*th* Chapter of St. *John*: And 24 on the 6*th* Chapter of the Epiſtle to the *Romans*. The ſecond part containing 45 Sermons on the 8*th* Chapter of the Epiſtle to the *Romans*: And 40 on the 5*th* Chapter of the Second Epiſtle to the *Corinthians*. With Alphabetical Tables to each Chapter, of the principal Matters contained therein.

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Both ſold by *Jonathan Robinſon*, at the Golden-Lion in St. *Paul*'s Church-yard.

A TREATISE OF FAITH.

FAITH is ſometimes taken for the Doctrine, and ſometimes for the Grace of Faith, *viz.* the Things to be believed, and the Grace by which we believe.

1. *The Doctrine of Faith,*

The Faith that we muſt firſt try, (*viz.* by the Infallible Rule, the Word of Faith) then cordially embrace, ſincerely

Fides quæ creditur quam credimus.
1 Tim. 6. 2.
1 John 4. 1.
1 Theſſ. 5. 21.

Zech. 8. 9. Acts 6. 7. Jude 3. Phil. 1. 27 2 Tim. 4. 7. Heb. 10. 23. 1 Cor. 16. 13. Gal. 6. 10.

cerely obey, zealously contend for, faithfully keep, constantly hold fast the profession of, and continue in, standing fast in it, by standing fast to it.

They that are of the Houshold of Faith, must be Defenders of the Faith.

Fides quâ creditur, quâ credimus. Eph. 3. 12, 17. Gal. 2. 20. Rom. 11. 20. 2 Cor. 1. 24. 5. 7. Heb. 11. 6. Ephes. 2. 8. Rom. 3. 28. Acts 16. 18.

2. *The Grace of Faith,*

Considered both as to the habit and exercise of it, the Faith by which we believe, by which Christ dwells in us, and we in him; by which we have access to God, and communion with him; by which we live, stand, and walk; and without which we can neither please God in this World, nor be sav'd in the World to come.

1 Pet. 1. 5.

This Faith stands fast in all true Believers; God keeps that, and that keeps them.

1. *Faith is necessary in order unto our Justification.*

There was never but two ways to Life, *viz.* That of the Old Covenant, and

and this of the New; that by Works, and this by Faith; and both as the Condition, not as the Cauſe of Life.

By the firſt, *viz.* by the Deeds of the Law, by reaſon of its weakneſs through the Fleſh, we cannot have Life: for, we muſt keep the Law, before we can have Life from it; and ſatisfy it, before we can be juſtified by it; neither of which are we able to do, for the Obedience muſt be perfect, and the Satisfaction infinite. Rom. 8. 3.

By the ſecond, *viz.* By Faith, we may have Life; not by Works without Faith, nor by Faith without Works; not by Works, leſt any ſhould boaſt, but by Faith, that God may be glorified; by Faith, that it may be by Grace; and by Grace, that it may be of Glory to God, who choſe Chriſt before Time, and in the fulneſs of Time ſent him into the World, with full Authority and Ability to juſtify the Ungodly (*viz.* both *Jew* and *Gentile*) that were under Sin, and to give Life to them that as dead in Sin, needed Life, and could not give Life to themſelves. Epheſ. 1. 4. Gal. 4. 4.

Christ came not of himself on this
Joh. 12. 44, 49. Errand, but as sent by the Father; he did not step in as a private Person, nor of himself take this Office upon him, but came as a publick Person sent forth
Isa. 53. 11. from God, his Righteous Servant, (a Son by Nature, a Servant by Office) to justify many.

God and Christ, the Father and Son, were one in this Work; and therefore as no Sin dishonours God more than Unbelief, (a Sin that of all he will the least bear with) because it dishonours the Father, by dishonouring the Son, not only as he is of one Nature with the Father, but as one set apart by the Father for this Work: so no Grace honours God more than Faith, nor is there any that he so highly esteems of, in that it gives him the Glory of all those Attributes (*viz.* the Depth of his Wisdom, the Omnipotency of his Power, the Exactness of his Justice, the Beauty of his Holiness, and Greatness of his Love) that so eminently appear'd in this Work, and gives Honour to him, by receiving Christ as sent to accomplish it.

Faith

Faith honours God, as it approves of all that he has done in this great Work, and God honours Faith as ſet apart by him to receive the benefit by it, by receiving Chriſt the Author of it. John 1. 12.

Upon this account it is, that Faith is a Grace of ſuch ſingular worth and excellency: as a Quality, it has no more worth in it than any other Grace, (in ſome reſpects leſs) but as deſign'd to ſo noble an Office, as that of juſtifying Sinners before God (which no Grace elſe is) it has, and is preferr'd before all, it being as neceſſary to it (*neceſſitate medii*) as Chriſt himſelf; he as a Mediator, and Faith as a Means of applying him; for, we are not juſtified before we believe, nor by any thing but by believing. *Manus mendicans.*

Satisfaction made on Chriſt's part, is nothing without Application made on ours.

Of the Nature of Faith.

Faith

Is not a bare Aſſent, it is more than that;

Is not Aſſurance, it is leſs than that.

It is not a bare Aſſent;

Chriſt appears in his Royalty in the Goſpel, *viz.* as the only and All-ſufficient Saviour: the Perſons are deſcribed, who are intereſted in him, and the Terms ſpecified upon which they are, *viz.* not Devils but Men; nor all Men, but Believers only. A knowledg of, and an aſſent to this Declaration as incomparably good, and undoubtedly true, is neceſſary, but not enough; for, as there is no Faith, where there is no Aſſent, ſo there is no Juſtifying Faith, where there is no more: For,

Aſſent

Is a Faith in common with all thoſe kinds of Faith that are not ſaving; it may conſiſt with Deſpair, and neceſſarily attends it, and with the Sin againſt the Holy Ghoſt; for (as it is commonly under-

underſtood) it cannot be committed without it, it may be found in the worſt of Men, it was in the ſtony ground, (in the Parable) and in *Simon Magus*, who was in the Gall of Bitterneſs; it may be found in Devils, (for they believe) and in Hell, as well as upon Earth. Luke 8. 13. Acts 8. 13, 23. Jam. 2. 19.

Aſſent is neceſſary and antecedent to juſtifying Faith, and is contain'd in it, (as the Vegetive and Senſitive Soul is in the Reaſonable); but it is not that, for, that is but General Faith, but this is Particular, and appropriating: that is in the Underſtanding only, without any quickning Influence on the Will; but this has an Operation there, and is repreſented under the Notion,

Of ſeeking Chriſt; Which implies diligence in the uſe of Means. Pſal. 27. 8.

Of coming to Chriſt; Which implies the Act of the whole Soul going out to him with Affections and Deſires, (the feet of the Soul) to find that in him, which it has not in it ſelf. Mat. 11. 28. *Motio eſt actio totius compoſiti.*

Iſa. 55. 5. *Of running to Chriſt*; Which implies the fervor of the Motion.

John 1. 12. *Jus ad rem, ſequitur jus ad perſonam.* *Of receiving Chriſt*; Whereby it is entitled to all the Privileges purchaſed by him.

None can uſe Chriſt to their benefit, unleſs they have him; nor have him, until they by Faith receive him.

It is not Aſſurance:

It does not, *Competere omni, ſoli, & ſemper.* Faith in time may bring Aſſurance, and often does; and for a time it may not, for it is ſeldom crown'd with Aſſurance, until it is of ſome ſtanding: it many times ends in Aſſurance, but never begins in it; for, it goes in Time and in Nature before it.

1. In Time,

1 John 5. 13. Faith goes firſt, and Aſſurance follows after: firſt, believing, and then knowing; that, as the neceſſary Antecedent; this as the Conſequent: for, all muſt believe before they can know they do, as they muſt before they can be juſtified by it.

2. In

2. In Nature:

Faith is the Condition required on our part in order unto Life, (believe and be ſav'd) Faith, not Aſſurance: for, if that was required, then our Sins would be forgiven before we believed; Reprobates would be damn'd for not believing a Lie, (*viz.* that they are in a ſtate of Life when they are not) and all would be commanded to believe an Untruth, *viz.* that they are pardoned before they are.

Reprobation may be taken, either in oppoſition to the Eternal Decree of Election, or in oppoſition to Soundneſs; and Reprobates, for ſuch as are either rejected abſolutely, or ſuch (as reprobate Silver) as are caſt off for the preſent.

2 Cor. 13. 5.

Jer. 6. 30.

Mark 16. 16.

Aſſurance,

Is properly an Act of Experience, and not an Act of Faith; which is a true Perſwaſion, tho not ever a full one, or an Act of the Mind only; but Faith is an Act of the whole Soul, it is rather God's Act than ours, rather the Eminency than the Eſſence of Faith, and relates more to its well-being, than being: if not, then none belong to the Houſhold of Faith, but ſuch as are aſſur'd; when-as Aſſurance, tho it many times accompanies them, yet it does

does not constitute and make them so: That Child which knows neither Father nor Mother, may be as true a Child, and as much of the Family, as those that are come to perfect Knowledg; and they as true Members of the Houshold of Faith that want Assurance, as they that have it: For,

Tho all that believe, are justified; yet all that are justified, are not sure they are.

Then Faith and Doubts are inconsistent; which sometimes they are not: for, they are not opposite to one another as Life and Death, but only as Cold and Heat in remiss Degrees, and may consist (as Contraries) in some Degree; and do, when those Doubts are accompanied with Shame and Sorrow, attended with earnest desires after the Things doubted of, with solicitous Enquiries and Endeavours to get them, and with a full purpose of Heart to follow hard after God, and cleave close to him in a way of trust and dependance, notwithstanding those Doubts: nothing but perfect Faith casts out

Isa. 50. 10.

all

all Doubts; and where is it to be found?

They that never doubted, never believed.

Then Faith might be loſt; for, Aſſurance may, in that; tho ſome are aſſur'd, but not fully, and ſome fully, yet none immutably.

Then Damnation would be, not for want of Faith, but of Aſſurance, which is neceſſary, not for our Safety, but Comfort only; and Salvation would be by the reflex, and not by the direct Act of Faith, (for, Aſſurance conſiſts in a reflex Act) contrary to the tenure of the Promiſe of Salvation made,

Not to the Act of Aſſurance, but of Faith; and not to the Degree, but Truth of it.

They that make Aſſurance to be Faith, do more than is needful: for,

Aſſurance is but a Fruit of Faith, and Faith may be alive without it, (as a Tree may, though for a time without Fruit) though

though Aſſurance cannot be without Faith: for,

God never ſets his Seal, where he has not firſt ſet his Hand.

They that make Aſſent to be Faith, do leſs than is needful: For,

Tho Juſtifying Faith cannot be without General Faith, yet General Faith may be without that: for, it is not a ſingle, but complicated Act; not the ſingle Act of the Underſtanding, but of the whole Compoſition; not an Act of the Underſtanding only, to know, and believe a Divine Revelation as true, but of the Will alſo to receive it as good: a Conſent as well as an Aſſent; an Aſſent of the Underſtanding, as it begins there, and a Conſent of the Will, as it ends in it, without which the firſt will avail but little: For,

Actus complicatus totius compoſiti.

It is not Chriſt, as dying, but as believ'd on, nor as tender'd by a hand of Love, but as receiv'd by a Hand of Faith, that ſaves.

So

So that it appears, that Faith is neither an Act of Aſſent only, nor of Aſſurance, but an Act of Affiance alſo; which is more than the firſt, and leſs than the ſecond, *viz.*

That Grace wrought by the Spirit through the Word, whereby ſenſible Sinners are enabled to receive Chriſt as offered in the Goſpel, truſting to, and relying upon him for Salvation.

I. It is the Work of God's Spirit.

It is not our Work, but God's.

Not our Work: For,

Of our ſelves we are no more able to perform the Articles of the ſecond Covenant, than thoſe of the firſt; nor to believe the Goſpel, than we are to keep the Law.

But God's Work.

It is call'd God's Work, (not only in regard of Excellency, but Efficiency) it is not the Work of Men, nor of Angels, but of God only, the powerful Work of his Spirit preparing us for it, and enabling us to it; we believe through Grace, and come to Chriſt by Chriſt: John 6. 29. Acts 18. 27. 1 Cor. 12. 9.

To him, by Faith from him.

II. It

II. It is the Work of the Spirit through the Word.

Rom. 10. 17. *Faith comes by hearing, and hearing by the Word:* the hearing of Faith wrought by the Spirit as the Efficient, and by the Word as the instrumental Cause of it.

Through the Word, *viz.* both Law and Gospel; by one, Occasionally and Indirectly; by the other, Properly and Directly.

First, By the Law; not properly, but Occasionally and Indirectly.

1. Not Properly: for, the Law has no Power of its own, either to Convert, or Comfort Sinners.

Not to Convert them;

It shows them the sinfulness of their corrupt Nature and Lives, but prescribes no Cure; and tells them what their Duty is, but gives no strength to the performance of it.

The Law commands Obedience,
The Gospel enables to it.

Not

Not to Comfort them:

It wounds, but pours no healing Balm into thoſe Wounds; arraigns and condemns, but allows no Pſalm of Mercy; for, the Voice of the Law is, *He that has ſinn'd, ſhall die.* *Lex graves manus habet.*

The Law condemns, but the Goſpel acquits and ſaves.

2. But Occaſionally and Indirectly.

(1.) By diſcovering Sin.

Sin is the Burden; and that which makes it feel heavy, is the Law; *For, by the Law is the knowledg of Sin, viz.* a knowledg of Guilt by it. Rom. 3. 20. 5. 20. Gal. 3. 19.

Where there are no Bounds, there can be no Treſpaſs; nor any Tranſgreſſion, where no Law.

(2.) By diſcovering Wrath due to Sin.

Where there is no Law, there is no Sin; and where there is no Sin, there is no Curſe; but where Sin is, there a Curſe is due to it; and the knowledg of it is neceſſary Rom. 2. 8, 9. 4. 15.

ry, not to merit Mercy, but to diſpoſe to it.

2 Cor. 3 7. *The Law is the Miniſtration of Death.*
The Goſpel is the Miniſtration of Life.

(3.) By afflicting and wounding, under a ſenſe of Guilt and Wrath due to it.

Deut. 33. 2. Galat. 3. 10. It is a fiery Law, that has Heat as well as Light in it; Light to diſcover Sin, and Heat to afflict and torment for it.

The Law works by Fear,
The Goſpel works by Love.

(4.) By diſcovering an impoſſibility for them to help themſelves, being under a Guilt they cannot expiate, obnoxious to a Wrath they cannot flee from, ſhut up in a Priſon they cannot break, and ſurrounded with a miſery that they cannot redreſs.

The Law ſhows the Wound,
The Goſpel ſhows the Cure.
The Help of Salvation is from God.
Hoſ. 13. 9. *Your Deſtruction is of your ſelves.*

Thus

Thus, as *Moſes* brought the *Iſraelites* to the Borders of *Canaan*, ſo ſomething there is of the Hand of *Moſes*, *viz.* ſomething of the Law (though but occaſionally and indirectly) in the Work of Faith.

Secondly, By the Goſpel, *viz.* Properly and Directly.

The Law ſhews Miſery, as an Indictment ſhews the Offence, and works Fear; the Goſpel, as a Remedy, ſhews the Diſeaſe, and works Faith:

By diſcovering,

1. A remote poſſibility of Mercy.

No abſolute neceſſity they ſhould (tho' Sinners) be damn'd, becauſe Grace is rich and free.

2. A tender of Mercy indefinitely: The Voice of the Goſpel is, All that will come, may, none are excluded, but ſuch as wilfully exclude themſelves. Iſa. 55. 1. John 3. 16.

An Indefinite, is equivalent to a Univerſal.

3. A Suitableneſs, Fulneſs, and Willigneſs in Chriſt.

1. A Suitableneſs;

1 Cor. 1. 30. As being Wiſdom, Righteouſneſs, Sanctification, Redemption, Healing, Life, and Salvation, for the relief of blind, guilty, polluted, captiv'd, ſick, dead, loſt, and undone Sinners.

Zech. 13. 1. *No Fountain like this* Jordan *to waſh in for Sin and Uncleanneſs.*

2. A Fulneſs.

John 1. 16. Col. 2. 9. Meat and Drink are a ſuitable Good to the hungry and thirſty, becauſe Hunger and Thirſt are Appetites determined to thoſe Objects; but a Crum or a Drop is not enough, in that, tho' it is a ſuitable, yet it is not a full Good: but in Chriſt there is a fulneſs of Merit to juſtify, and of Spirit to ſanctify; that which is every way commenſurate to the Deſires and Neceſſities of diſtreſſed Sinners.

If they have him, they are made;
If not, they are undone for ever.

3. A

3. A Willingneſs, *viz.* To give what he has for the relief of Sinners if they come unto him; all that will come, may; if they are willing, Chriſt is willing; if they to come, he to welcome. Mat. 11. 28.

If Chriſt was able to help, and not willing, it would be all one as if he was not able; and tho' willing, yet if not able, all one as if not willing: therefore a diſcovery is made both of his Will and Power (equally alike great) that they may (and without which none ever will) believe in him. *Duo principia motionis ad Chriſtum;* 1. *Cognitio.* 2. *Appetitus.*

III. It is the Work of the Spirit, whereby ſenſible Sinners are enabled to receive Chriſt as offer'd in the Goſpel, truſting to, and relying upon him for Salvation.

The Parties concern'd, are Chriſt, and Sinners; He, as the Author of Salvation, and They as the Subjects of it; He, as a Saviour, and They, as Sinners; He as the Brazen Serpent lift up, and They as ſtung with the fiery Serpent looking up unto him; He as dying to ſave, and They as undone without him. Heb. 5. 9.

1. Christ as dying to save.

The Object of Faith (according to the Schools) is something above Reason, not seen, yet true, and revealed by God.

Quid supra rationem. 1 Cor. 2. 4.

Something above Reason.

Above it, tho' not contrary to it.

Quid non visum. Heb. 11. 1.

Something not seen:

It is no contradiction in terms, to say, We may see by Faith, what we cannot see by Sense.

Quid credibile.

Something true, and in its own Nature credible.

That which is false, cannot be the Object of Faith.

Quid Revelatum.

Something revealed.

A thing may be credible in its own Nature, yet not so to us until reveal'd; but when reveal'd, it is, tho' never so seemingly, impossible.

Initur divinæ veritati tanquam Medio. Aquin.

The Doctrine of the Scripture, the Things revealed in it, are the Object of Faith general; which is no more than

than a bare Aſſent to the things reveal'd there as true.

They that have no more Faith, are no better than Devils; they that have not ſo much, are worſe. Jam. 2. 19.

But the Object of Juſtifying Faith, *viz.* of that formal Act of Faith by which we ſtand juſtified before God, is Chriſt only; He who was prefigured in all the Types, foretold in all the Prophecies, and deſign'd in all the Promiſes; He, as conſider'd in his Perſon, God-Man; He, as dying, expiating Sin by his meritorious death, making a ſuitable and ſufficient Satisfaction to Divine Juſtice, ſuitable as he was Man, and ſufficient as he was God; by one, ſatisfying the Equity; and by the other, the Infiniteneſs of it.

It is called the Faith of Chriſt, *viz.* of which he is the Object as well as the Author.

Gal. 2. 16, 20.

The Promiſes may be a ground of Faith, but Chriſt only is the Object of it, to whom we are to come, and in whom we are to believe; they are a Warrant of Encouragement to us in our coming, but he only from whom our help comes; if we do in them our

Circumferentia Fidei, Verbum Dei; Centrum Fidei, Verbum Deus.

Mat. 11. 28.

encouragement to it, in him alone our safety by it.

Numb. 21. 9. John 3. 14, 15. 12. 32. Nothing could heal the *Israelites*, when stung in the Wilderness by fiery Serpents, but the Brazen Serpent lift up by *Moses* on a Pole, nor that, unless they look'd up unto it.

None but Christ can save, (for there is no other Saviour) nor is there any other way to be saved by him, but by Rom. 4. *ult.* Faith looking up to him, as lifted up upon the Cross; who died to justify, and arose from death to declare it; to him we are to look, and to him, as dying, we are to look, that we may be justified; and by looking up we are, not for it, but by it; not for it, nor yet without it; nor from any intrinsecal Virtue in Faith, but from the Vertue in Christ, the Object apprehended by it.

If Faith does but declare Justification, What difference is there betwixt Faith and Works?

2. Sinners, as undone without Christ. He as a Saviour, they as Sinners; not simply consider'd, but so qualified, *viz.* sensible Sinners: It is to such only that he

he does look, and none but ſuch will look to him; He is not offer'd to any until they are ſo, nor would they receive him if he was; nor can they have any Benefit by him tho' they are ſo, until they receive him, (for Chriſt, until receiv'd, is but a Tender, and not a Gift) nor receive him aright, unleſs upon Goſpel-Terms; his Terms, and not theirs, *viz.*

1. Freely.
2. Sincerely.
3. Wholly.
4. Only.

1. Freely.

It is not barely a Conſent; not in caſe of Exigency or Extremity only, but an Act of Choice.

It is not enough that Chriſt is willing, unleſs they are ſo too; for, he will ſave none, invito genio.

2. Sincerely.

They take Chriſt for himſelf, whatever for the preſent they may ſuffer or loſe by it; they do not (with the

Scribes) refuſe to believe, unleſs he will come down from the Croſs, nor make haſte (with *Joſeph* of *Arimathea*) to take him down and leave the Croſs behind, but take him when on the Croſs, as well as when on the Throne; when ſuffering, as well as when reigning; with the Reed in his Hand, as well as the Scepter; and follow him to Mount *Calvary*, as well as to Mount *Tabor*; when to be Crucified, as well as Transfigured; as content to abide with him in the ſhame of his Sufferings, as well as in the Glory of his Triumph.

Mat. 27. 42. 57 58.

They are as willing to drink of his Cup, as to eat of his Loaves.

3. Wholly.

Chriſt's Perſon is not ſeparated from his Offices, nor his Offices ſeparated from one another; Is Chriſt divided? No, he is not divided, to one as a Prophet, to another as a King, and to a third as a Prieſt; but all or none, not a Bone of his Body was broken, nor is any one Office of his ſever'd from another; but as he was anointed to all, ſo he is offer'd

1 Cor. 1. 13.

in

in all, *viz.* as a King to Reign, (to rule where he lives); as a Prophet to teach (to inſtruct where he rules) as well as a Prieſt to ſave; and they take him as ſo offer'd, not only as Jeſus, but as Lord (a Prieſt upon the Throne) as a Sanctifier and Inſtructer, as well as a Saviour; and as ſaving from Sin, as well as from Hell, *viz.* from the Power of Sin, as well as from the Puniſhment of it. Zech. 6. 12, 13.

They that will not take Chriſt as a Lord to rule, to them, inſtead of a Jeſus to ſave, he will be a Judg to condemn.

4. Only and for ever.

Him they chuſe, accept, and receive, and none but him, whole Chriſt with their whole Heart; and not for a time only, but for ever.

The Throne and Bed admit no Rivals; and Chriſt will be all, or nothing, a Lord for ever, or not at all.

(1.) Then they are much miſtaken in Faith, that think it is no more than

a bare believing Chriſt to be the Saviour of Sinners, without any conformity of their Lives to him.

To make the Concluſion more than the Premiſes, is Sophiſtry; to put Freedom from Sin into the Premiſes, and Liberty to it into the Concluſion, is the Devil's Logick, (the Premiſes are God's, the Concluſion is the Devil's) Preſumption, and not Faith, to lay claim to Chriſt's Perſon, without being partaker of his Nature; to cling to his Croſs, and caſt off his Yoke; to challenge a ſhare in the Privileges offer'd, and reject the Duties commanded; to pretend to his Righteouſneſs, and contemn his Grace; to truſt to his Righteouſneſs, and indulge our own Unrighteouſneſs, is to reject Chriſt, and not to receive him, or ſo to receive him, as that we ſhall never receive any benefit by him, *viz.*

2 Pet. 1. 4.

1 John 5. 6. Rom. 5. 9.

No benefit by the Blood of Propitiation, if we caſt away the Water of Purification.

(2.) And as much miſtaken are they, that think it an eaſy thing to believe, it

it is but believing, they ſay; and that they think they can do when they pleaſe; *Let him come down from the Croſs*, ſaid the chief Prieſts and Scribes, *and we will believe*; but they were much miſtaken: for, it lay neither in their Will nor Power to do it, for they were faſter bound under Unbelief, than Chriſt was nail'd to the Croſs; nor could his coming down from the Croſs have wrought it in them, without a Work of his Spirit upon them. Neither they could, nor any of themſelves can believe; as will appear, if we conſider; Mat. 27. 42.

1. The Oppoſition that is made againſt it.
2. The Power that is exerted in the working of it.

1. The Oppoſition made againſt it, *viz.* By the Devil. and our Selves.

(1.) By the Devil;

Who out of envy to Chriſt, enmity and malice to Us, raiſes all the Force and Power of Hell againſt it: of all our Comforts and Graces, he fights neither againſt ſmall nor great ſo much, as againſt

againſt Aſſurance and Faith, as knowing what a hindrance the want of one will be in Duty, and how deſtructive
Rom. 14. 23. the other will be to it; for, what is not of Faith, is Sin:

One a Bar to our Peace here, the other to our Safety and Happineſs hereafter.

(2.) By our ſelves;

Not only as to the things that are preparatory to Faith, (*viz.* Contrition and Humiliation, which are both neceſſary, but things that we are naturally averſe to) but as to the Work it ſelf: For,

We are naturally proud, and would do ſomething to merit Salvation.

To believe, is to abhor our ſelves, and to love another better than our ſelves; and to love him, for that in him (*viz.* his Holineſs) which is contrary to us; to hope in him that we verily believe is our Enemy upon the account of Sin, and to love him too, when he is diſpleas'd and angry; to truſt

truſt to him upon his bare Word, and deny our ſelves for him; to enquire what his Will is, and comply with it, tho' never ſo contrary to ours: to do what he commands, and when done, to look upon all as nothing; to hate our ſelves, and become Enemies to the things we love; to fall out with that which is as dear to us as our Lives, and ſo as to part with it; to be fed at the Coſt, maintain'd at the Charge, ſupported by the Strength, and ſav'd by the Righteouſneſs of another. Hard Terms for proud Nature to yield to, but yet muſt be done, and are, by believing; for, Chriſt's Righteouſneſs alone is the meritorious Cauſe of our Salvation, and will avail us nothing without the denial of ours.

We muſt go out of our righteous, as well as our ſinful Self, when by Faith we go out to Chriſt.

2. If we conſider the Power that is exerted in working Faith, which is no leſs than that which raiſed Chriſt from the Dead.

To

To raiſe the Dead to Life, is an Act of creating Power; but it was more to raiſe Chriſt, than any other from Death to Life; in that he was not only totally depriv'd of Life for a time, but bound under Guilt, (having by imputation more guilt of Sin on him than any) kept in the Grave, the ſtrong-hold of Death, with a Stone upon it ſeal'd, and guarded by Souldiers, (and all the Forces of Hell, as it were, upon the Watch with them) to hinder him from riſing; and was not barely rais'd to Life, but as a Conqueror, over-powering that great Enemy, Death, trampling on it, and triumphing over it. Now this Power, this great Power, this exceeding great Power, the ſuper-eminent vaſtneſs, and working activity of this exceeding great Power, (and all in the abſtract) that was put forth in raiſing Chriſt from the dead; this, and no leſs than this, is put forth in working Faith in us; *For, we believe according to the working of God's mighty Power, which he wrought in Chriſt when he raiſed him from the dead.*

Mat. 27. 64, 65, 66.

Eph. 1. 19, 20. Δύναμις κρατος ἐνεργεία ἰσχύος μεγεθος.

But yet, tho' difficult in it ſelf, and a Work that we of our ſelves are wholly

wholly unable to, God has appointed to work it in us, (for there is a Promiſe of Faith, as well as a Promiſe made to it) and Chriſt has receiv'd a Commiſſion to enable us to it; and when we ſeek unto him, that which we are commanded to do by the Miniſtry of the Word, we ſhall be enabled to by the efficacy of his Spirit.

John 6. 29. Ephes. 2. 8.

That which is now God's Will, ſhall then be our Work. 1 Theſſ. 4. 3.

Of the ſingular Worth and Excellency of Faith.

It is uſual in the Hebrew Language (the Mother-Tongue of the World) for the ſetting forth the Greatneſs and Excellency of a Thing, to add the Name of God to the Word whereby the Thing is ſignified, *viz.* great Wreſtlings and Tremblings, the Wreſtlings and Tremblings of God. The Soul's Excellency is ſet forth by this, it is called the *Spirit of God*; not only in reſpect of its immediate proceeding from him, but of its reſemblance to him; *Ex-*

Gen. 23. 6. 30. 8. נפתולים אלוהים

1 Sam. 14. 15. לחרדת אלוהים

Explaining (as one ſaith) *by the plurality of Powers in the Unity of Eſſence, the plurality of Perſons in the Unity of the Deity.* And no leſs is it the Excellency of Faith, in that it is call'd *God's Work*; not only in regard of Efficiency, but Excellency; in that no Work pleaſes him more than this, nor any without it. John 6. 29.

Faith's Excellency appears in its Uſefulneſs, and its Uſefulneſs in the great Benefit and Advantage we receive by it: For by it,

1. We have Union with Chriſt.
2. We have Peace with God.
3. Our Duties are accepted.
4. We have an Intereſt in the Promiſes.
5. We have Victory over our Enemies.

1. We have Union with Chriſt.

What this Union is, is hard to tell, (the word *Myſtical* implies as much) but that there is a Union, is moſt certain, for it is one of the great Myſteries of Godlineſs. It is not the Eſſential

tial Union of divers Persons in one Nature, nor the Hypostatical Union of two Natures in one Person; but more than a Political, Natural, or Moral Union, for it is Mystical, *viz.* of divers Natures in one Person, and Spiritual; not outward by External Profession only, but inward by Internal Implantation, made by the Spirit on Christ's part, and by Faith on ours; by that, Primarily and Efficiently; by this, Secondarily and Instrumentally.

There is a Moral Union by Love, and a Mystical one by Faith; a Union both Real, and Inseparable.

(1.) Real.

As Real as the Union betwixt God and Christ, tho' in a different manner; that is Essential and Substantial; this, Mystical only; yet not less Real, because Mystical: and Christ and they who are thus united, are as truly One, as God and Christ are; they are one with Christ, tho' not the same; one Body, tho' not one Person. John 17. 21.

(2.) Inseparable.

The Ax may sever the corporal Union betwixt Root and Branches, and the natural Union betwixt Head and

Members; Death, the Conjugal Union betwixt Huſband and Wife; Time, the Artificial Union betwixt the Foundation and Building; diſtance of Place, or an Accidental Difference, the Moral Union betwixt Friend and Friend, (who were one in Affection, and in whom there was but one Soul, tho' two Bodies): but neitheir Men nor Devils can break this Union betwixt Chriſt and them, no nor Death it ſelf, whether Natural or Violent. The Hypoſtatical Union was not broken by Death (the Viſion was ſuſpended, but the Union was not broken) nor can the Myſtical, (it is then more near and firm); and the Reaſon is, becauſe it depends on God's Will, and not on theirs.

Unus utrque ſuit alter ego.

Jer. 31. 3. 32. 40. Hoſ. 2. 19. Rom. 8. 38, 39.

The great Honour conferr'd upon us, is by the Hypoſtatical Union to our Nature, and the Myſtical Union to our Perſon, an Honour above any conferr'd upon Angels; for Chriſt took not on him the Nature of Angels, nor has he at any time ſaid unto them, Ye are my Body.

John 13. 1. Heb. 7. 25. 2. 16.

Other Graces make us like to Chriſt, This makes us one with him.

2. We

2. We are reconciled to God.

Adam by Creation was a Son of Love, by Corruption he became a Son of Wrath; his ſtate of Innocency, was a ſtate of Favour, that of his degeneracy, a ſtate of Wrath; in that, God and he were one in Point of Affection, but in this at Variance; Sin ſeparated thoſe Friends, he rebell'd, and God proclaim'd his diſpleaſure againſt him. Luke 3. 38.

Adam being the Natural Head and Repreſentative of all Mankind, the Covenant made with him, concerned them, as well as him; being as naturally in him, as Branches in the Root; ſinning in him, they fell with him, and became Enemies to God, (haters of him, and hated by him); Enemies, without a Power to flee from him, a Strength to withſtand him, or a Will to be reconciled to him. God, *that in the Ages to come, he might ſhew the exceeding Riches of his Grace, in his kindneſs towards us through Chriſt Jeſus*, (in whom he was reconciling the World to himſelf) ordain'd him before time, and ſent him in the fulneſs of Time, to make reconciliation for Iniquity, by reconci- Rom. 1. 30. Ephes. 2. 7. 3. 11. 2 Cor. 5. 19. 2 Tim. 1. 9. 1 Pet. 1. 20.

Gal. 4. 4. Dan. 9. 24. ling him to the World, and the World to him, Chriſt the Prince of Peace (as the only Mediator betwixt God and us) was uſher'd into the World by a Quire of Angels, with a Song of Peace, Luke 2. 14. (*on Earth peace, and good-will towards Men*); while living, he publiſhed it; and when dying, purchaſed it for us.

In the firſt *Adam* we loſt Peace, in the ſecond *Adam* (by whom the Enmity is aboliſhed) we may find it, but not unleſs by Faith in him we apply to us, what he by his Death hath purchas'd for us; for, tho' merited for us, without any Qualification in us, it will not be conferr'd upon us, without an Application by us; the Bleſſing of Peace, is the Bleſſing of Faith in Chriſt, who as a Prophet publiſhed it, as a Prieſt purchaſed it, and as a King applies it to none but them (and to all them) that believe in him.

He died to merit it, and ever lives to maintain it; by him they have a right to it, and by Faith in him the poſſeſſion of it.

3. Our

3. Our Duties are accepted.

In the firſt Covenant, the Perſon was accepted for the Work's ſake: In the Second, the Work is for the Perſon's ſake, *viz.* accepted in Chriſt. Epheſ. 1. 6.

Until our Perſons are accepted, we are Enemies, Objects of Wrath, and appear before God as an incenſed Judg upon the Seat of Juſtice, we ſtand at a diſtance, and worſhip (as the Elders of *Iſrael*) afar off, with Fear; but when they are accepted, we come to him as a reconciled Father, upon a Throne of Grace, and may come in the full Aſſurance of Faith with boldneſs: by Faith our Perſons are accepted, and by the ſame Faith our Works are; Faith juſtifies our Perſons, Works juſtify our Faith, and Faith ſanctifies our Works; they ſhew our Faith to be good, and Faith makes them ſo, for they are all but ſplendid Sins without it, *viz.* without Faith looking to the Command as the ground of them, to the Promiſe as the encouragement to them, to God's Glory as the end of them, to the Spirit for aſſiſtance in them, and to Chriſt for the acceptance of them; the Law as a Rule directs, Exod. 24. 1. Epheſ. 3. 12. Heb. 10. 22. 1 Pet. 4. 2. *Splendida peccata, omnis virtus abſq; Chriſto vitium.*

the Promise quickens, the End excites, the Spirit assists, and Christ presents, but not unless they are by Faith offer'd up in his Name, in whose strength all our Duties are to be perform'd, and for whose sake alone they are accepted.

1 Pet. 2. 5.

There is no pleasing God meritoriously without Christ, nor instrumentally without Faith in him, without whom the best Duty and worst Sin are both alike.

4. We have an Interest in the Promises.

The Promises run for this Life, and that to come, (an Entail that can never be cut off) and are all as so many Bonds and Bills under God's Hand, either Explicitly or Implicitly made over to Faith. None are ours until we believe, nor any that are not when we do; for if Christ is ours, all are ours.

1 Cor. 3. 23.

Gen. 24. 10

The *Rabbins* suppose, that *Abraham*'s Servant (when sent to get a Wife for his Son *Isaac*) carried with him *Tesseram hospitalem*, wherein was written the Promise of the *Messiah*, as being that which

which was *Abraham*'s Riches, and *Iſaac*'s Dowry for *Rebekah*; and it is the Happineſs of Believers, that all the Promiſes (which are in Chriſt their Head, Yea and *Amen*, certain and fulfilled) are theirs; for they are Heirs of the Promiſe, and by Faith inherit the Promiſe; and by inheriting, are rich in Faith, richer than any without it, for they are all but Heirs of Vanity.

2 Cor. 1. 20.

Jam. 2. 5.

If the Grace of Faith is theirs, the Privileges of Faith are theirs alſo.

5. We have Victory over all our Enemies.

1. Over Sin in the Guilt and Filth of it.

There was an Altar and a Laver under the Law, the Altar for Sacrificing, the Laver for Waſhing; one for Guilt, the other for Filth; both typifying the double Benefit by the Death of Chriſt, who came by Water and Blood; by Blood, to expiate the Guilt of Sin; by Water, to waſh away the Filth of it; And by Faith in him we have a relief under all our Fears againſt both,

Exod. 30. 18.

(1.) The Guilt of Sin.

Under all the ſtingings of this fiery Serpent, it brings healing by looking up to Chriſt (the brazen Serpent) in whoſe Sides the Sting was left, under all the guilty Aggravations of it, which cauſe the Soul to ſwoon, it fetches a Vertue from his Blood, (that expiated the Guilt, and appeas'd the Wrath due to it) which as a reviving Cordial brings it to life again: *I had fainted, unleſs I had believed.*

Ephes. 1. 7.

Pſal. 27. 13.

Under all the Accuſations of the Law, it cauſes it to triumph in him, in whoſe Condemnation, its damning Sentence was repeal'd; in whoſe Death, its killing Power was deſtroy'd; by whoſe Blood, the Hand-writing of Ordinances that was againſt us, (more terrible than that upon the Wall of *Belſhazzar's* Pallace) was blotted out, ſo as never to be read more; and removes all fear from under its Arreſts, by going to him, the Surety of the New Teſtament; not only as one able to diſcharge the Debt, and paſſing his Word for it, but as one that has made full paiment of it.

Dan. 5. 5.
Col. 2. 14.

Heb. 7. 22.
Rom. 8. 34.

Who

Who is he that condemneth? It is Chriſt that has died.

(2.) The Filth of Sin.

Our Sanctification is God's Will; part of his Covenant-will, and part of Chriſt's Purchaſe, (for he died to redeem from Sin) and a Fruit of his cleanſing Blood, and by Faith in this Blood we are delivered from the Power of Sin, as well as the Guilt; from the Guilt by the Value of it, and from the Power by the Vertue of it. 1 Theſſ. 4. 3.

There is a healing Vertue in Chriſt's Blood, to dry up the bloody Iſſue of Sin; for it pacifies by the Merit, and purifies by the Efficacy of it.

2. Over the Devil.

The Devil, the ſtrong Man, the Prince and God of this World; an Enemy terrible to affright, and ſtrong to hurt, bloody and cruel, ſeeking to devour, and fighting to deſtroy; an unequal Match for us, an Enemy too ſtrong for us of our ſelves to contend with; was, by Chriſt the Captain of our

our Salvation fought upon the Croſs, (the higher Ground) and overcome; the God of Heaven caſt down this God of the World, and brought him under his Feet: He has conquer'd this Conqueror, and led this captivating Enemy captive; and by Faith in him, we ſhare in this Conqueſt; and by Faith alone in him it is that we ſtand, and make good our Ground againſt him in our Spiritual Warfare: He was ſlain (*viz.* in his Power, not in his Perſon) by Chriſt our Head, who fought him in his own Perſon, and got the Day: His Weapons are taken away, his Force enfeebled, and his Power cruſh'd; his Empire broken down, his Authority taken from him, and his Policies defeated, (for he is wounded in the Head); but yet he remains as our Enemy ſtill, he is not troden undet our Feet, tho' he is under Chriſt's: he ſhall ſhortly, when all Chriſt's Enemies are made his Footſtool, then he ſhall be under our feet, but not till then; it will not be long before God (as the Apoſtle ſays) will bruiſe him under our feet, but till then he ſhall bruiſe our Heel, (not the Heart, but

Quoad judiciale poteſtatem, non quoad exercitium.

Rom. 16. 20.

but Heel, the fartheſt part from the Head and Heart); touch us he may, but not with a deadly touch; to try us, but not ſo as to deſtroy us; he is no more the *Leo vorans*, and *Draco terribilis*, but yet he has ſome Teeth left, ſome ſtrength to oppoſe, ſome ſtrength as an Enemy, but no great ſtrength, for he is an Enemy in Chains, a captiv'd Enemy; an Enemy, but not ſo cowardly as not to aſſault us, nor yet ſo couragious as not to flee from us, but not unleſs reſiſted: Without reſiſting there is no conquering, and without Faith there is no reſiſting; this Lion will flee at the ſight of the Fire of Faith, and the force of all his Darts will be repell'd by this Shield, for it is Metal of Proof. The Shield cover'd the Armour, as well as the Body; and the Shield of Faith, is not only our Armour, but the Armour of all our Armour, the Strength of all our Graces, and the Grace in which our principal ſtrength conſiſts; they waxed valiant in Fight by Faith, and according to the ſtrength or weakneſs of it, we ſhall be more or leſs valiant in Fight, and victorious by it.

Tactu qualitativo.

Καλὸς γείτων τῆς ἡμετέρας ζωῆς.

Jam. 4. 7.

Heb. 11. 34.

2 Cor. 1. 24.
1 Pet. 5. 9.

By

By Faith we ſtand; and if by Faith we ſtand, the Devil will either flee, or fall before us.

3. Over the World, in the Good and Evil Things of it.

1. The Good Things.

Tho' theſe things in themſelves are not evil, yet they many times prove ſo: they are no Enemies to us, yet through the Corruption within, and the Devil from without, they become Materials of Luſt, and war againſt us; he gets into theſe, and by them into us, (as he did into our firſt Parents) and overcomes us; but by Faith we are antidoted againſt this Poiſon of the Serpent; for through Faith we underſtand by whom the World was framed, and how, and by Faith we underſtand what the things of the World are, *viz.*

Heb. 11. 3.

That they are all Vanity, and as ſuch not much worth our ſeeking: For,

Eccleſ. 12. 1.

Things that are vain and empty, cannot make us happy whilſt we have them,

them, nor miſerable if we have them not.

That they are but common Bleſſings, the Gifts of common Bounty to Good and Bad, may be given in Hatred, and with-held in Love. Eccleſ. 9. 12.

Since therefore they are no Signs of God's Love, they deſerve but little of ours.

That they will rather hinder than further us in our Chriſtian Race, diſturb us in our way to Heaven, and make the entrance into it difficult: Mark 10. 23.

And therefore better loſt than found.

That they are good in their kind, but not the beſt things; that it will be our happineſs to live above them, and our greateſt delight not to delight in them.

Martha's *Work was good, but* Mary's *was better.*

That

That it is sometimes necessary to want them, and therefore never necessary inordinately to love them: For,

In things of which there is no absolute necessity, there is no great reality.

1 John 2. 15. That inordinate Love to them is inconsistent with Love to God, his to us, and ours to him, for they are to be lov'd only in him, and for him.

Him we cannot love too much, nor these too little.

That they will be but of little use (and that to our Bodies only) while we live, and avail us nothing when we come to die; it will then not signify any thing, whether we fall under a great or small title, die rich or poor as to this World, so we die rich in Faith.

Heb. 11. 13. *All these died in the Faith.*

Quæ diuturna esse non possunt, habent diuturnum tormentum. That the continuance of them is but short, but the abuse of them will eternally torment.

There-

Therefore it is better to be without them, than to be made miſerable by them.

That Riches may be found in Poverty, and Fulneſs in Wants; enough without them, and more than they have in a Crucified Saviour, who is virtually all. *Aſſatim dives, qui cum Chriſto pauper.*

A poor Believer, is as great a contradiction as a dark Sun.

Thus, Faith brings down the Market of worldly Things, and leſſens them in our eſteem; for as things appear to be, ſo they are eſteemed; it draws a Cloud over this earthly Tabernacle, and eclipſes the Glory of it, or rather ſhews that it has none; condemns the folly of all that think not ſo, and ſhews how much it concerns them that by Faith are crucified to the World, neither inſatiably to luſt after the things of it, nor inordinately to love them, nor through diſcontent to complain for the want of them. Gal. 2. 20.

It is as much our Duty by Faith to moderate

derate our Affections to what we have, as it is to depend upon God for a ſupply of what we want.

2. The Evil Things of it.

The Anchor is of moſt uſe in a Storm, the Shield in a day of Battel, and Faith in a time of Suffering: *Peter* ſunk in his Faith, before he ſunk in the Waters; but *Jonah* when under
Jonah 2. 3, 4. the Waters in the Belly of Hell, was ſupported by it; and the Primitive Chriſtians were at eaſe when tortur'd, at liberty when captiv'd, Conquerors whilſt ſubdu'd, and out of weakneſs
Heb. 11. 34. were made ſtrong through Faith, bearing God's Trials with God's Strength; and ſo may all when ſuffering, for by this we know,

That no afflictive Evil comes by chance. *God, as the Efficient, orders and diſpoſes them.*

That Suffering is part of a Chriſtian's Work, as well as Doing. *They muſt not run to it before they are call'd, nor from it when they are.*

That

That all our Sufferings are nothing to Chriſt's, the Croſs not ſo heavy, nor the Cup ſo bitter; for,

We taſte Love, where he did Wrath.

That our Sufferings (when right, for Cauſe, Manner, and End) are Chriſt's as well as ours, *viz.* for his ſake, and ſuch as he is ſenſible of.

As God, he knows them, and as Man, is ſenſible of them, and (quantum ſufficit) *ſuffers in them.*

That in all our Sufferings, Chriſt is with us; when Troubles are nigh, he is nigh, not only as a Sufferer, but as a Comforter.

Iſrael *had a greater Light by Night than by Day.* Exod. 13. 21.

That the heavieſt Sufferings are but light, and the longeſt but ſhort; they may lie heavy, but ſhall not lie long; the Rod may fall on us, but ſhall not reſt there. Pſal. 125. 3.

The Viper ſhall be ſhaken off.

That all our Sufferings are attended with a good Iſſue.

The Cup is perfum'd by Chriſt's Lips, who drank it off; and the Croſs ſanctified by him who died upon it, and ſhall ſooner or later work for good. All that ſuffered for him, had ever a good iſſue in the end.

Rom. 8. 28.

That Suffering comes within the Reward, as well as Doing: Chriſt's Crown of Thorns, was an Earneſt of his Crown of Glory, and his ſuffering Mountain, was his aſcending Mountain to it; and they that ſuffer with him, are aſſured by the Promiſe (to which Faith has an eye) that they ſhall reign with him alſo.

Rom. 8. 17.

The Croſs ſhall be crown'd.

John 16. 33. 1 John 5. 45.

Chriſt overcame the World, it was conquer'd by him, and by us in him; for by Faith in him, we have a perfect Victory over it, in the Good and Evil Things, the Smiles and Frowns, Honours and Reproaches, Gains and Loſſes, Joys and Sorrows of it; for by this we are carried above the Hopes, and

and fortified againſt the Fears of any thing from it.

They that neither hope for any thing from the World, nor fear any thing, have overcome the World.

Nec ſpe, nec metu.

4. Over Death, the laſt (but not the leaſt) Enemy. When *Adam* ſinn'd, Death took hold of him, and of us in him; he could never get free from that Enemy, tho' it was long before he fell by his Hands: Nor can we, for we are all under the Sentence of Death, (appointed to die) and muſt e're long fall by it, for it is a Sentence not to be reverſt; Death will triumph over our Bodies, but by Faith in Chriſt we may triumph over Death, have help at a dead lift from him, who fought this King of Terrors, and by his Death took away the Sting of it, by his Reſurrection the Strength of it, and by his Aſcenſion the Hope of it, ever to conquer or prevail more; he has weaken'd its fatal Power, reſcued us from its Dominion, and made us Heirs of Life, which by Faith we have a Title to, and

Heb. 9. 17.

Vita moriens conflixit cum vivente morte, non quem mors fecit, ſed quo mors facta eſt, peccato morimur, non morte peccamus. Aug.

Gratias tibi agimus, Chriſte ſalvator, quod tam potentem adverſarium dum occidiris, occidiſti. Hierom.

and by Death a Way made into the poſſeſſion of.

1 Cor. 15. 56. *By Chriſt Death's Sting (the Weapon by which it kills) is pull'd out, and the bitterneſs of Death is paſt.*

Thus Faith in a crucified Saviour, is the ſpoil of all our Enemies, (whoſe Pſal. 45. 5. Arrows have been ſharp in their Hearts) and affords a ſtrength againſt them, beyond what all the Angels in Heaven, or Men upon Earth can do.

When the *Iſraelites* ſaw their Enemies (the *Egyptians*) dead on the Sea-Exod. 14. 30. ſhore, they ſang a Song of Praiſe unto 15. 1, 6. God, whoſe right Hand became glorious in Power, and daſh'd in pieces their Enemies; and by Faith in Chriſt, all that are terrified by the Law, aſſaulted by the Devil, haunted by Sin, tempted by the World, and through fear of Death ſubject to Bondage, beholding the Conqueſt over theſe Enemies, may triumph, and bid defiance to them all: Heb. 2. 15. Rom. 8. 3. 6. 6. The Curſe of the Law is aboliſh'd, by the Satisfaction made by Chriſt to Divine Juſtice; Sin is condemn'd in the Fleſh

Fleſh by him, the Sacrifice for it, and Crucified with him; the Devil, the Prince of this World, is judg'd and caſt out by him; the World is conquer'd, and Death vanquiſh'd in his Victory over them. John 12. 31. 16. 11, 33.

Let us then triumph in our Victory, and give thanks unto God, who through Chriſt has given us Victory.

The Devil is a captiv'd damned Enemy: his Captives are ranſom'd, redeem'd, reſcued out of his hands, and he himſelf become Captive; rage he may, (for that is part of his torment) but rule he ſhall not, for greater is he that is in us, than he that is in the World: he may accuſe, (and he will) but his Charge ſhall be made void, and all his Accuſations anſwered by Chriſt, who ever lives to plead, either our Innocency, or our Pardon. 1 John 4. 4. Rom. 12. 19.

The Law that was Sin's ſtrength, (not as encouraging to Sin, but as condemning for it) is now become weak; for its killing damning Power is taken away by the Virtue of the Croſs. 1 Cor. 15. 56. Rom. 8. 1, 3. Gal. 3. 13.

Sin, that was once a living, reigning, conquering Enemy, is now ſubdu'd; as a routed Enemy, it may rally again, but ſhall never conquer, (Sin ſhall not have dominion) for, it is a Body of Death, it has receiv'd its death's Wound by the Power of the Croſs, and ſhall e're long give up the Ghoſt.

Rom 6.14. 7.24,25.

Death is unſtung, it is ſwallowed up in Victory, the Power of the Grave is weakned; Death, that Deſtroyer, is deſtroy'd; we muſt fall by its hand, but ſhall riſe again; it will end our Mortality, but not our Life, for this Mortal ſhall put on Immortality.

1 Cor. 15.53, 55,56,57.

We muſt be Priſoners in the Grave for a time, but we ſhall not be perpetual Priſoners; Chriſt, who broke the Bars of that Priſon, will redeem us from the Power of the Grave, the time of Redemption for our Bodies will come; our dead Bodies ſhall riſe, our dry Bones ſhall live again, the Graves ſhall be opened, the Captives redeem'd, and then Deſtructions ſhall come to a perpetual

Pſal. 49. 15. Iſa. 16.19. Ezek. 37.5,12.

petual End, for we ſhall live and never die more.

Awake and ſing, all ye that dwell in the Duſt.

The Devil is captiv'd, the Law is ſilenc'd, Sin is condemn'd, the World is conquer'd, and Death deſtroy'd, Who can hurt us? What need we fear? they are all conquer'd Enemies, and the Conqueror is ours, thanks be to God who has given us Victory through our Lord Jeſus Chriſt, and always cauſeth us to triumph in him through whom we are over all theſe more than Conquerors.

Rom. 8. 37. ὑπερνικῶμεν. Over-overcomers.

The Warfare of Faith ends in Victory, and the Victory muſt be crown'd with Triumph.

Of the Inſeparable Evidences of FAITH.

2 Theſſ. 3. 2. All have not Faith; ſome have not the Faith of Aſſent, and therefore cannot have the Faith of Adherence; ſome think they have a Faith of Evidence and Aſſurance, who have not attained to a Faith of Adherence and Dependance; and ſome have Faith in the Habit, but little or none in the Act Mark 4. 40. or Exerciſe, (How is it that ye have no Faith!) and by reaſon of it, walk as uncomfortably as if they had none; it 2 Cor. 13. 5. concerns us therefore to examine whether we are in the Faith, and the Faith in us; and what that Faith is, whether a General, or a Particular and an Appropriating Faith; a Temporary and Col. 2. 12. periſhing, or a Sound and Laſting one; a Faith of the Operation of God, or of the Devil; Holy or Unholy, Feigned or Unfeigned, Dead or Alive, Common and Ordinary, or Special and Saving, the Faith of Reprobates or of Jude 20. 2 Tim. 1. 5. God's Elect, that Faith which they, Jam. 2. 26. and none but they have, and which Titus 1. 1. all

all of them have, and never can loſe.

The Acts of Faith for a time may ceaſe, but the Habit abides.

Faith,

1. Ariſes from a ſenſe of miſery out of Chriſt.
2. Begets a Superlative Love to Chriſt.
3. Is fruitful in good Works.
4. Is accompanied with Holineſs.

1. It ariſes from a ſenſe of Miſery out of Chriſt.

Spiritual Poverty is the neareſt capacity of believing; for, Faith is the Act of a weary, heavy-laden, diſtreſſed, undone, ſelf-condemned Sinner, going out to Chriſt for Reſt, Life, and Salvation. Humiliation is not Faith, (no more than the preorgination of the Body is the Soul) but a diſpoſition to it; going to Chriſt without it, is building without a Foundation; reſting in it without going to Chriſt, is laying a Foundation without building upon it: a Houſe without a Foundation, will be of little uſe; a Foundation without the

the ſuperſtructure, will be of no uſe. Without Humiliation, Faith is as a Houſe without a Foundation; and without Chriſt, it will, as a rotten Foundation, break under us; there is nothing to warrant or encourage our going to Chriſt before we are humbled, for we go before we are call'd, nor any thing to aſſure Salvation to us, if we do not go when we are; that, without him, cannot help us; he, without that, will not; for, we muſt be loſt, ſick, and damn'd in our own ſenſe and apprehenſion, before he will ſeek, heal, or ſave us.

Infidelis fiducia. *A Faith of Education, is a Weed of Preſumption that grows in common Ground. Saving Faith is a Plant of Renown, growing upon the brink of the Infernal Pit: that (like ſelf-grown Corn) will wither and come to nothing; this will flouriſh: that begins in Preſumption, and ends in Deſpair; this begins in Deſpair, (viz. of our ſelves) and will end in Comfort.*

Pſ. 92 13, 14. Mat. 15. 13. Jam. 3. 18.

2. It begets Superlative Love to Chriſt.

Chriſt,

Christ, as consider'd in the Glory and Comelineſs of his Perſon, the Graces and Perfections of his Nature, and the great Offices he was anointed to, *viz.* of a King above all Kings, (in Order, Power, and Authority) of a Prieſt above all Prieſts, (in Nature, Compaſſion, Sacriſice & Merit) of a Prophet above all Prophets (in Primacy, Infallibility, and Efficacy) is beyond all compare; there is nothing in him but what is lovely, nor any thing lovely, but is eminently in him; he is fairer than the Children of Men, yea, than all the Angels and Saints in the higheſt Heavens; more full of Beauty than the Sun or Morning-Star, the Brightneſs of his Father's Glory; his firſt and beſt-beloved; the Joy and Delight of the Saints in Heaven, and on Earth; the Wonder of Angels, and the Center of Excellencies; but not ſo to us until we believe: They that do not know Chriſt, cannot love him, (for as we apprehend, ſo we affect); they that believe not in him, do not know him, (*the God of this World has blinded the Eyes of them that believe not*); to them therefore he is a diſallowed Stone, not

Heb. 1. 3.

2 Cor. 4 4.

1 Pet. 2. 7.

Iſa. 53. 23. not worth the owning: This Beloved, no more than (nor ſo much as) any other Beloved, without Form and Comelineſs, or any thing to attract their Love; but to them that believe, he is the Head of the Corner, the chiefeſt of Ten thouſands, altogether lovely; ſo in himſelf, and ſo to them, as loved by them above their Souls and Happineſs; they ſee, not only a need of him, but an excellency in him: Excellency, and nothing but Excellency, a Superlative Excellency, eclipſing the Glory of all created Excellency, (more than the Sun does the Light of the Stars) enough to beget wonder and aſtoniſhment, as one that is as far above their Praiſe as Love, as appears by their ſincere Obedience to him, (the effect of Divine Power conſtraining to it) and their unceſſant deſires after him, the ſparks of that Holy Flame that are ever-aſcending to him. Knowledg precedes Faith, Faith produces Love, Love evidences Faith, (it ſhews it to be true) it is not the cauſe of Faith, but the ſign of it, as Breath is of Life, and a full Tide of a full Moon.

Quantum credimus, tantum diligimus.

Amor lex ſibi ſeveriſſima.

Animus eſt, ubi amat.

2 Cor. 6. 6.
2 Tim. 1. 5.

Un-

Unfeigned Love to Chriſt, ſhews unfeigned Faith in him; for to them that believe, he is precious. 1 Pet. 2. 7.

3. It is fruitful in good Works.

By Faith our Perſons are juſtified, Rom. 5. 1. and by Works our Faith is juſtified: by that, our Perſons before God; by theſe, our Faith before Men: by that, our Perſons are acquitted from Sin; by theſe, our Faith is acquitted from Hypocriſy: by that, our Perſons are made Righteous; by theſe, our Faith is made perfect, (*i. e.* made manifeſt, as God's ſtrength is ſaid to be made perfect, that is made manifeſt in our weakneſs): by that we are in a ſtate of Life, (*he that has the Son, has Life*) by theſe, our Faith appears to be alive. Chriſt prov'd his Deity by his Works, and Faith proves her Divine Original (*viz.* the Faith of God) by Works too: There is no Love, without the labour of Love; nor any Faith, without the Work of Faith. For,

Jam. 2. 22. 2 Cor. 12. 9. 1 John 5. 12.

Fides ſæta operibus, ubi bona opera non ad extra, fides non ad intra.

Faith produces Works.

Per modum cauſæ efficientis motivi impetrationis, quod lex operum minando imperat, lex fidei credendo impetrat.

As Works are dead without Faith, ſo Faith without Works is dead alſo. Jam. 2. 17.

4. It

4. It is accompanied with Holineſs.

Juſtification and Sanctification are (as one ſaith) *always diſtinguiſh'd, but never ſeparated.*

Diſtinguiſh'd:

The Righteouſneſs of Juſtification is in Chriſt; the Righteouſneſs of Sanctification flows from him; that is Relative and without, this is Real and within; in that there is a change in our State, in this a change in our Na- Nature; that is perfect and alike in all, but this is imperfect in all, as to Degrees, though not as to Parts; by that we are acquitted from the Guilt of Sin, by this we are cleanſed from the filth of it; in that we have Peace with God, in this we are made like to him; one by the Merit, the other by the Spirit of Chriſt.

Not Separated:

They that are juſtified by the Grace of God, are ſanctified by the Spirit of God; for the juſtifying Vertue of Chriſt's Blood, is ever accompanied with the purifying Vertue of it; moral Vertues are (as the Philoſopher ſays) inſeparably connected, and ſo are Divine Graces too, (the Fruits of the

Individuus virtutum comitatus

the Spirit are of a Cluſter) the Spirit infuſes the Habits, and Faith quickens the Acts; it is as the Sun to the World, and the Soul to the Body, that influences all the radical Grace that maintains the Life of them, the Leader and Commander in chief, (as the Brain is the *facultas mandans*, as it is the Seat of Senſe, as the Heart is of Life) by whoſe Conduct they are guided, according to whoſe motion (as the *Primum Mobile*) they all move; and proportionably to the ſtrength or weakneſs of it, they are ſtrong or weak, riſe or fall, as ſome Fiſh (as is ſaid) wax and wane with the Moon. Our Juſtification was merited by Chriſt, is applied by Faith, and by theſe, as concomitant with it, aſſured; without which we can never make out our Title to it; for, as Life (of any kind) is known by the Actions of Life, a Tree by its Fruits, and a Fountain by its Streams: ſo a pure Faith is known only by pure Acts; if it has not Virtue to ſanctify, it has none to juſtify; nor can it be Fiducial, unleſs Obedientiall. Acts 15. 9

An obediential Faith juſtifies it ſelf.

Abraham *believ'd and obey'd.*

A DISCOURSE OF Self-denial:

Being an

APPENDIX TO THE *Treatiſe of FAITH.*

OUR firſt Parents fell by Infidelity, and Self-ſeeking; and we riſe by Faith and Self-denial. Self-denial is of the Eſſence of

of Christianity, it is founded in the Nature of it, and we have no more of one, than we have of the other; it does not abound as the Stoical Philosophy did, with Improbable Opinions, Contradictions, and Irreconcile Paradoxes; yet with many things above Reason, though with none contrary to it; t hings harsh and difficult to Flesh and Blood. And that's the Reason Christ has so many idle Retainers, and so few true Servants; so many that
Mat. 26. 58. follow him (as *Peter* once did) afar off, and so few that keep close to him, that will not (like Politick Souldiers) stir an inch upon disadvantage, nor venture (like wary Merchants) all in one Bottom; nor sail so far into the Sea, (like those that go thither for Pleasure only) but that they may return when the Storm arises: They study more the Doctrine of Self-preservation than of Self-denial; how they may keep all from Christ, rather than forsake any thing for him; and therefore will not venture their whole stock with him, lest they should (as they think) be undone by him. Many such followed Christ for a time, when he

he was here in the days of his flesh, thinking it an easy, pleasant, and gainful Life: but when told what they were like to meet with; the good things they must forsake, the evil things they must endure, and after all follow him; they took their leaves of him, and went no more after him. A bare profession of Christ will not entitle us to him; for all that outwardly profess him, must be Followers of him; nor a bare following of him neither; for, all his Followers must be Self-deniers: Luke 9. 23. therefore, to our Profession of Christ, we must join following of him; and to both, add Self-denial, for it is the inseparable Property of his Followers to be Self-deniers. This Self-denial, is a conscionable neglect of our selves in all those things that stand in opposition to our receiving of Christ, and glorifying of him; nothing stands more in opposition to these, than our sinful and righteous Self; and nothing is with more defficulty denied, (it is no easy matter to get out of this enchanted Circle) but yet must be by all that are Christ's Disciples, one, in respect of

Affection and Communion; the other, in reſpect of Truſt and Dependance.

1. Sinful Self.

Not that we muſt deſtroy our ſelves, that thereby we may deſtroy our Luſts: this would be to break one Command, that we might keep another; to Sin, that we might not Sin; to commit a greater; to avoid a leſs, and as vain, and fruitleſs as to attempt the expulſion of a ſtronger Poiſon by a weaker.

Titus 2. 12. But that we muſt deny Ungodlineſs and worldly Luſts; ſuppreſs all the inward Motions, and avoid all the outward Occaſions leading to them, diſapprove them in our Judgments, reſiſt them in our Wills, hate them in our Affections, and depart from them in our Lives and Converſations; and this not at ſometimes only, but for ever, and not from ſome Luſts of the Fleſh only, but from all: for, as God hates all, and the Law curſes all, ſo Chriſt gave himſelf for us, to redeem us from all; and they that are his, have crucified the Fleſh, with all the Affections and Luſts thereof.

Titus 2. 14. Gal. 5. 24. Rom. 6. 6.

None

None are juſtified by him, but ſuch as are thus crucified with him. Gal. 2. 20.

2. Righteous Self.

Not that we muſt wholly neglect and omit the Acts of Righteouſneſs: for, this would be the breach of a poſitive Law that commands them, but not put any truſt in them; not that we muſt do them, but when done, diſclaim all confidence in them.

At the beſt, we do but what we ſhould, and therefore deſerve no Reward.

None merit any thing by paying their Debts. Luke 17. 7, 8, 9, 10.

They are imperfect, and as ſuch cannot be meritorious, yea, impure too: for, there is Sin in them, Sin enough to damn us without the allowance granted by God in the Covenant of Grace. Eccleſ. 7. 20. Iſa. 1. 22. 64. 6.

They add nothing to God: for as he is perfect, nothing can be added to him, he is no gainer by them, (he gets nothing, if we go to Heaven; nor loſes any thing, if we go to Hell) nor can they merit any thing from him; they

are nothing to him the Rewarder, nor any thing to the Reward given by him; for that is infinite, and full, but these defective and finite.

They are Gifts to us, before wrought by us; done, not by our strength, but by his who worketh in us, both to will and to do, and therefore cannot be meritorious: For,

Phil. 2. 13.

1 Chron. 29. 14 *We give him nothing but what is his own.*

It concerns us then, to beware both of Evils Works, and Good Ones.

Of Evil Works, so as not to do them; of good Works, so as not to trust in them: both are alike allow'd of by the Devil, *viz.* the doing of one, and placing confidence in the other; and they that do so, are both his Captives; only the one are *in liberâ*, the other *in arctâ custodiâ*.

1. We must beware of Evil Works, so as not to do them: And this,

To shew forth our Obedience to God who has called us to Holiness, to Grace as well as to Glory; and to that, as the way to it. To

1 Thess. 4. 7. 2 Pet. 1. 3.

To teſtify our Communion with the Spirit and Participation of it; it is a Holy Spirit, *viz.* eſſentially and efficaciouſly; and all that are partakers of it, are cleanſed from all filthineſs of the Fleſh and Spirit. Heb. 6. 4. 2 Cor. 7. 1. 1 Theſſ. 5. 23.

To manifeſt our Intereſt in Chriſt, who came as a Purifier as well as a Redeemer, and a Sanctifier as well as a Saviour, being ſent to bleſs us in turning us from Sin, *viz.* to bring us out of a ſtate of Sin from under the power of it, out of love with it, and to keep us from the practice of it. Rom. 8. 1. Acts 3. 26.

That our Hopes of Salvation may appear to be good and well-grounded; if true, they are purifying.

A Heavenly Expectation, begets a Heavenly Converſation. 1 John 3. 3.

By thus doing,

Our drooping Souls may be reviv'd under the glorious Beams of God's Mercy, our thirſty Souls ſatisfied by taſting theſe pure Streams; and when terrified under the guilty Apprehenſions of Sin, be encouraged to hope in it, God being more willing to grant Pardon upon

our Repentance, than we can be to receive it: For,

He not only delights in Mercy, but takes pleasure in them that hope in it.

Micah 7. 18. Psal. 147. 11.

2. We must beware of good Works, so as not to trust in them.

Two Extreams we are apt to run into, *viz.* either into a neglect of them, or pride in them; but we must neither neglect them, nor trust in them, but do them, and abhor all thoughts of Merit by them.

1. Do them. And this,

In obedience to the Command that enjoins them. We are bid to renounce Evil Works, and to maintain them that are Good, *viz.* Practically as well as Doctrinally.

Titus 3. 8.

As necessary Conditions required on our part in order unto Salvation.

Free Grace destroys not good Works, but promotes them.

John 8. 36.

As a testimony of our gratitude to Christ, who has made us free not to Sin, but from it; and from Sin's Service,

vice, that we might be the more ready and free to his. Luke 1. 75.

To evidence our Faith to be alive, for it is dead without them.

That is as the Root, and theſe as the fruitful Branches growing on it.

And as our Evidences for Heaven, the Way to the Kingdom, tho not as the cauſe of our reign there. *Via ad Regnum non cauſa regnandi.*

Chriſt the Prince of Life, being the giver of Eternal Life to none but to whom he is the Author of that which is ſpiritual.

2. Abhor all thoughts of Merit by them.

To neglect them, is Prophaneneſs; to truſt in them, is Folly, and Pride.

Folly:

For in effect we ſay, That if God will have patience, we will pay him all that we owe him; which betrays our Folly, in that we are not able to diſcharge the leaſt Debt, it is Chriſt our Surety that muſt do it for us.

To think we can merit, is to make our ſelves

Rev. 3. 17. *ſelves rich who are poor, and have nothing of our own.*

Pride:

In that we totally reject the Prieſtly Office of Chriſt, tho we pretend to take him as our King and Law-giver, and become Saviours to our ſelves; for in effect we ſay, That we do not need him.

We never truſt in him as a Saviour, but with a diſtruſt in our ſelves; nor can we have any benefit by him unleſs we do.

Chriſt is a compleat Saviour, and admits no Partner with him in the Work of Salvation; for it is a Royalty proper to him alone. We make void his Righteouſneſs, by eſtabliſhing our own; we muſt therefore renounce ours, and take ſanctuary in his; caſt off the Rags of our Righteouſneſs, that go hardly off, (as the blind Man in the Goſpel did his Garment) and go naked to Chriſt; become nothing in our ſelves, that he may (and without which he will not) be all unto us.

Rom. 10. 3, 4. Phil. 3. 9.

Mark 50. 10.

All

All Sacrifices were ſprinkled with Blood by the Prieſt in Type, and by Chriſt in Subſtance, and what there is of worth or value in all Duties, is from him; we muſt therefore be poor in Spirit in the midſt of them, and humble after them; we muſt not aſcribe any thing to our ſelves. But as *Joab* gave the honour of the Victory to *David*, when he fought with his Forces; ſo we muſt ſet the Crown on Chriſt's Head, and give the Glory and Honour of all unto him, by whom they were performed, and through whom accepted.

Joſeph's Brethren carried Spices with them as a preſent to *Joſeph*, but durſt not appear without *Benjamin*: nor can we expect the acceptance of our Services without Chriſt: Without them, we cannot avoid Hell; nor without him, obtain Heaven. Gen. 43. 4, 5, 11, 12.

They as Moſes *may lead us to a ſight of* Canaan; *but it is* Joſhua, *Chriſt alone, that can lead us into it.*

A TREATISE OF REPENTANCE.

There is a two-fold Repentance.

1. A Repentance that is call'd a Care of mind, such a one as consists in Sorrow under Terrors for Sin, the effect of a troubled Head, and may be found in Hypocrites. Μεταμέλεια. Mat. 27. 3.

Many were stung in the Wilderness, that never receiv'd Healing; and Numb. 21. 6.

many have been humbled for Sin, and yet never ſaved from it.

Μετάνοια. 2 Cor. 7. 10.

2. A Repentance that is call'd a Change of Mind, ſuch a one as conſiſts in a turning from Sin, the effect of a wounded Heart, which from this Repentance receives the Name of a New Heart, (not phyſically in regard of the Subſtance, but morally in regard of the Qualities of it) and is found in none but thoſe that are ſincere.

Secundum animam ſumus, ſecundum hanc benè ſumus.

We may be humbled for Sin, and yet periſh in it, and ſhall, unleſs we are ſo humbled under it, as wholly to depart from it.

Acts 2. 38.

Repentance is an Evangelical Grace, neceſſary in order unto Pardon.

The Law knows neither Repentance for Sin, nor Remiſſion of it, but the great Work of the Goſpel, is to call us to Repentance.

It comes with quickning Motives to it: For,

It gives clear and ſtrong Convictions of Sin, clearer and ſtronger than thoſe under Nature and the Law. Rom. 13. 12. John 16. 8.

It produces ſtrong Arguments to it: For,

It reveals Chriſt crucified for Sin; and thoſe Hearts are hard indeed, that will not be ſoftned by his Blood ſhed for it. Zech 12. 10, 11

It reveals Repentance, and accepts it. The Law promiſed Life to the Righteous, but the Goſpel aſſures it to the Unrighteous, repenting. Mark 6 12.

It works Repentance.

It is not only a Light to diſcover it, but a Covenant-will to give it; and teaches it as a Worker, as well as a Tutor, *viz.* by Efficacy, as well as by Doctrine. John 17. 17. Titus 2. 11, 12.

It pronounces a Curſe upon the neglect of it.

The Goſpel has a terrible Voice, as well as the Law, a Curſe for our Sins, (*except ye repent, ye ſhall periſh*) a Curſe, more terrible than that of Luke 13. 3.

Heb. 2. 3. & 10. 28, 29. the Law; there is no condemnation like to that in the Court of Mercy.

Repentance was a part of the ſum of Chriſt's Doctrine, (he taught the neceſſity of it) and of the Apoſtles Doctrine: and all that laid the Foundation of Chriſt's Kingdom right, laid this, not only as a Stone in the Building, but as a Foundation-ſtone.

Mat. 3. 2. 4. 17. 18. 20. Mark 6. 12. Luke 24. 47. Acts 20. 21.

It is the Foundation of all Goſpel-Righteouſneſs, that which diſpoſes for the receipt of Goſpel-Grace, (for without it we are uncapable of it) and that which ſhall continue as a neceſſary means (on our part) in order to it, as long as the Goſpel ſhall continue.

Luke 24. 47.

Repentance is not matter of Dignity, but Duty, whereby God is glorified to our Benefit, not to his; and neceſſary, not as a Satisfaction to Juſtice, but as a Qualification for Mercy; not to merit it, (for *Adam*, before he ſinn'd, could not merit, much leſs then can we by our Repentance for it) but to diſpoſe to it, and goes neceſſarily before it.

Not in the accidental Properties of it (they are uſually Antecedent, but not

not neceſſary): for, God by his Prerogative Royal, can in a moment work on the Heart.

Nor in the exerciſe of it, (as in the Caſe of Children and Lunaticks): for, the Promiſe is made to the Principles of Grace.

Nor in the ſeveral Meaſures of it: for, the Promiſe is made, not to the degree, but truth of Repentance; and it is not the weakneſs, but want of it that ruins.

But in order of Nature, (the Sun is before the Beams, in order of Nature, and ſo is Repentance before Pardon) and as the Subject before the Adjunct: for, Repentance qualifies the Subject for Pardon, and makes it meet for it; not in a way of Merit, but Condecency, both to receive and prize it.

The Means are before the End, (*viz.* in Execution; as the End is before the Means, in Intention); Union is before Communion, (for all Communion flows from it); Vocation is before Juſtification, and a Real Change before a Relative, (we are not juſtified, until converted; adopted, until renew'd; nor ſav'd, unleſs ſanctified); Mark 1. 4. Acts 3 19.

that which is neceſſary to the renewing of Pardon (as Repentance is) is no leſs to the firſt procuring of it; and the contrary of that which makes us uncapable of Pardon, (as impenitency does) muſt neceſſarily (as Repentance does) go before it: For,

There can be no Remiſſion without Repentance; no more than there can be any Salvation without Remiſſion.

To aſſert the contrary,

Deprives God of the Deſign of his Elective Love, (for Election is to Holineſs, as well as to Happineſs, and ſaves none without it) diveſts Chriſt of one of his Offices, (*viz.* his Regal Office) makes void the Office of the Spirit, as to its ſanctifying and comforting Work, (for, it gives neither Peace nor Joy in a way of Sin) robs Heaven of its greateſt Royalty, *viz.* Holineſs, (the Condition required on our part to make us meet for it); and declares, That God loves us better than himſelf, and ſaves us in contradiction to himſelf, (in that he loves and ſaves us in our Sins) and that

that Christ justifies Sinners to his own reproach, or rather justifies Sin than Sinners.

It concerns us therefore, in all our Supplications for Mercy, to have an eye to the End of Mercy, to seek Mercy upon the Terms of Mercy, *viz.* the Terms upon which it is offer'd, lest we make Patents of Mercy to our selves, that God will never confirm: For,

As his Justice is wrong'd by a distrust of Mercy upon Repentance; so his Mercy is abus'd by an expectation of it without it.

1. We should then admire the distinguishing love of God to us.

He passed by the Fallen Angels, (more excellent Creatures than we) and left them to perish in their Sin, but has found out an Expedient for us by Repentance, to escape the Wrath due to it.

The Devils cannot repent, nor are they assur'd of Pardon if they could; but sinful Men are (the more happy they, and the more astonishing the fruits of Grace to them); they are

not call'd to Repentance, but theſe are, and aſſur'd of Pardon if they do repent, but not unleſs they do: for, as Devils, and impenitent Sinners are alike in Nature, *viz.* in their ſinful, not in their created Nature, (alike as to kind, tho' not as to degree; both ſinful, but one more than the other) ſo they ſhall fare alike as to puniſhment. They are now *reſerv'd in everlaſting Chains, unto the Judgment of the great Day*; and theſe are upon a Chain, that if not broken, will lead them captive to Hell; they are ſhut out of Heaven, theſe are not, unleſs their own Wills keep them out; they are without hope of Pardon, theſe are under a poſſibility, yea, a certainty of it, upon Repentance; for, God has ratified the Promiſe of Pardon upon it.

Jude 6.

John 5. 40.

As a God of Mercy, he made the Promiſe; and as a God of Truth, he will perform it.

2. Since Repentance is the firſt Leſſon that we are to learn under the Goſpel, (it was the firſt in St. *Paul's* Catechiſm) and a Duty that we are daily to

Heb. 6. 1.

to perform, and never to neglect, we ſhould no more dare to live, than we would dare to die without it.

They that look upon Repentance as a Legal Duty, and flee from it, as that which is more likely to ſcare them out of their Wits, than Sins, will at laſt find more terror in the Neglect than ever they would have found in the practice of it.

The neglect of it will make two Hells, *viz.* within and without, here and hereafter; but a ſerious and daily exerciſe of it, will make two Heavens, *viz.* without and within, above and below, in Heaven, and in our own Souls.

1. In Heaven: For when Sinners repent, God the Father rejoices, Luk. 15. 7, 10.
As a Father in the Birth of an Heir.

God the Son rejoices.
He died big with love to Sinners, and cannot but rejoice to ſee of the travel of his Soul, in the Converſion of theirs. Iſa. 53. 11.

God

God the Holy Ghoſt rejoices.

He who has ſo long and ſo often been grieved by Sinners, rejoices, and is made glad, that now he ſhall be a Comforter to them.

Angels rejoice,

As having one Companion more join'd to their Heavenly Quire.

It ſhould be our Joy, to promote Heaven's.

2. In our own Souls.

The Song of Lamentation muſt be ſung, here or hereafter: Therefore,

If we have not mourn'd for Sin, or reſolve not to do it, we would do well to remember, that the more is behind, and that the time of mourning for Sin will come, for it is (like *Jabez*) brought forth with Sorrow, its Iſſue will be ſorrow here, or hereafter; and we muſt either begin or end in it, in Time or Eternity.

1 Chron. 4. 9.

Dolco de peccatis pœnitens, & de dolore gaudeo.

But if we are in Sorrow, we may be glad at our Heavineſs; there is a Song of Joy, that attends the Song of Lamen-

mentation, (Sun-shine with our Rain) God will give us joy of our Repentance; and the greater our Sorrow is, the greater shall our Joy be.

The deeper the Wound, the farther the Balm shall go in.

Of the Nature of Repentance.

REpentance,

Is not a bare suspending the Acts of Sin, } It is more than that,

It is not a destroying the Being of Sin, } It is less than that.

I. It is not a bare suspending the Acts of Sin.

All are alike evil by Nature, tho' not by practice; and there is ever a pronenes in us to sin, (the more unhappy

happy we); but we are not always actually in it: yet ſome Acts may ceaſe, not from any inward Principle, either of Love to God, or hatred to Sin, but from a Principle of ſlaviſh Fear, or through the want of a Supply for Sin, or an occaſion to it; and when ſo, can no more be called Repentance, than that can be ſaid to be a Merciful Fire, that goes out through want of Fuel.

The Influence of the Sun may, by an Eclipſe, be ſuſpended, and yet its Light not extinguiſh'd; and Sin for a time depreſt, and yet not deſtroy'd.

Rom. 7. 9. *Patitur, non facit.* Bern.

2. It is not a deſtroying the Being of Sin.

It is true, when Penitent Perſons commit Sin, it is uſually contrary to the purpoſe of their Will, but to ſome particular Acts only, and ever attended with ſhame and grief, but yet commit it, they both do, and may, even then, when they have truly repented of it: for, tho' Sin by Repentance receives its Death's Wound, yet it has a ſtrong Heart, and will be long a dying.

A

A Being it will have in them, while they have a Being.

So that Repentance is neither a ſuſpenſion of the Acts of Sin, nor the deſtruction of its Being; it is more than the firſt, and leſs than the ſecond, *viz.*

That Work of the Spirit, whereby an humbled Sinner, being made ſenſible of the Evil of Sin in the general, and the Miſery due to it, and of his own Sins in particular, and of the Mercy of God in Chriſt ready to pardon them, does moſt affectionately mourn for them, and moſt effectually turn from them unto God.

1. It is the Work of the Spirit.

Our Times are in God's Hands, and ſo are our Hearts too; one for the Space, the other for the Grace of Repentance: for, it is in his Soveraign Power alone to give both, *viz.* the Time, (without which we cannot well repent with any comfort to our ſelves, or others) and the Grace, without which we cannot repent at all, neither begin nor proceed in it; for it is a ſuper-

Pſal. 31. 15. Rev. 2. 21.

ſupernatural Work, and falls not within the Love, Deſire, or Power of Nature. Water came not out of the Rock in *Horeb*, until *Moſes* ſmote it with his Rod: Nor will ever the Waters of Repentance flow from our Hearts (more hard than that Rock) unleſs they are ſmitten, not only with the Rod of the Law, but the Staff of the Goſpel. It was God's ſtanding upon the Rock, more than *Moſes*'s ſmiting with a Rod, that cauſed the Waters to run down like Rivers; and the Spirit more than the Staff, that cauſes Tears (the Blood of a wounded Heart) to flow from us; for without it, it will (like the Staff of *Eliſha* in *Gehazi*'s Hand) prove ineffectual to it.

Exod. 17. 5, 6.

Acts 2. 37.

Pſal. 78. 15, 16. 105. 41.

2 Kings 4. 31.

When God cauſeth the Wind (viz. *the Wind of his Spirit*) *to blow, then, and not before, will thoſe Waters flow.*

Pſal. 147. 18.

2. That Work of the Spirit, whereby a Sinner is made ſenſible of the Evil of Sin in the general, and the Miſery due to it.

The Devil, when he tempts to Sin, holds the wrong end of the Proſpective Glaſs,

Glaſs, that Sin may not appear as it is, but in a diſguiſe, under the falſe repreſentations, either of Pleaſure, or Profit, the uſual Vermilion he paints moſt Sins with.

But the Spirit, when convincing of Sin in order unto Repentance, pulls off Sin's Viſard, waſhes off that *Jezabel's* Paint, and ſhews the evil of it; it is a Spirit of Judgment, and it's Office is to convince, as well as comfort, and to convince of Sin in order to it; and where the Conviction is right, the ſight it gives of Sin, is clear, not through thick Mediums, but in the Chryſtal Glaſs of the Word, a true, not flattering Glaſs, pure, enlightning the Eyes, to behold Sin as it is, *viz.* in its own proper Nature, and native Deformity, original and actual Sin, (the Fleſh, and the Luſts of the Fleſh); and both in their Filthineſs and Depravation, Folly and Diſingenuity, and Demerit too, *viz.* the Wrath deſerved by them, and due to them.

Iſa. 4 4. Jer. 31. 19.

Pſal. 19. 8.

The Degree is not alike in all, (tho' the more, the better); yet a leſs Degree will not ſerve, than that which diſcovers the great Evil of Sin, and the

Jer. 2. 19. *the Wrath due to it: for tho' Sin is an evil and bitter Thing, evil in it Self, and evil in the Cause; yet unless so apprehended, it will not be bitter in the Effects, or not so bitter as it should be to us.*

3. That Work of the Spirit, whereby a Sinner is made sensible of his own Sins in particular.

Sin lies hid in the Heart of an Impenitent Sinner (it plays least in sight) but the Spirit in the Work of Repen-
Rom. 7. 9. tance brings it to Light, (*when the Commandment came, Sin revived, viz.* in sense and appearance) by giving sometimes a particular, but ever a full and lasting sight of it.

Sometimes the Spirit makes use of one particular Sin, as an entring Wedg (as one says) to rend the Heart of a Sinner asunder. It was that particular Sin of crucifying Christ, when made known, that wounded the Penitent Jews
Acts 2. 37. through and through, (as the Word notes) and stuck as an Arrow so fast in their Hearts, that no Hand but that which wounded them, could pull it out.

But

But it ever gives (whether a particular or no) a full and durable ſight of Sin, *viz.* in the extent and latitude, and in the aggravating Circumſtances of it, as under, with, and againſt both Judgments and Mercies: little Sins are made great and heavy, forgotten Sins are brought to mind, and ſecret Sins (either as ſecretly committed, or kept ſecret from the Underſtanding) are brought to light, and all with their particular Aggravations, that Sin may appear (as it is) exceeding ſinful; and this, not in a glance only, or *in tranſitu*, (like a flaſh of Lightning, that is as ſoon gone as come) but ſo as ever to have them in his Eye, and always upon his Heart, as *Job*, who poſſeſſed his Sins; and *David*, who had his ever before him. Pſal. 19. 12. Job 13. 26. Pſal. 51. 3.

If Sin comes not to our remembrance here, it will hereafter to God's: if not to ours, to conviction; it will to his, to our condemnation.

4. That work of the Spirit, whereby a Sinner is made ſenſible, not only of his Sins, but of the Mercy of God in Chriſt ready to pardon them; Chriſt Acts 5. 31.

having purchaſed for, and God pro-
1 John 1. 9. miſed to all that repent, the pardon, not of one Sin only, (*viz.* the firſt) nor of many Sins (the leſſer) but of all both great and ſmall. The greatneſs of Mercy reveal'd, ſhews the greatneſs of our Miſery, (as much Phyſick prepar'd ſhews many Diſeaſes) and the greatneſs of Miſery, the need of great Mercy; and a ſenſe of both is neceſſary in order unto Repentance; one, that he may tremble before God; the other, that when afraid, he may put his truſt in him: one, that we may ſee his need of Mercy; the other, that he may ſeek after it. None but Sinners need repent, and none but they that are thus ſenſible, will; therefore ſuch a ſenſe is neceſſary, without which they would rather flee from God, than to him.

If God did not hate Sin, Repentance would be needleſs; and if he would not pardon it, it would be hopeleſs.

5. That Work of the Spirit, whereby a Sinner made ſenſible of his Sins, and the freeneſs of Mercy to pardon them, does moſt affectionately mourn for

for them, and moſt effectually turn from them, to God.

1. Moſt affectionately mourn for them.

Some count it the Perfection of Grace, not to be troubled for Sin; but it is a curſed Piety that denies it: they that have had the greateſt aſſurance of Divine Love, have been moſt deeply concern'd in ſorrow for Sin, (*Paul* after he had been in Heaven, mourn'd for it); and all that ever truly repented of Sin, have been ſo too: for, true Repentance is never without Sorrow, tho' Sorrow may be without that; it is not Repentance, (for, that lies in the turn from Sin to God) but a neceſſary adjunct of it, and as neceſſary to it, as Joy is to Thankfulneſs. Jer. 31. 18. Joel 2. 13. Zech. 12. 10.

Sorrow is good for little elſe; and all Joy to be ſuſpected, that is not founded on it.

2. Moſt effectually turn from them.

Purpoſes are no Deeds; a Purpoſe to give, is no Gift in Law; nor a bare reſolution to forſake Sin, Repentance: for, that ſeconds Purpoſes with Endea-

vours, and follows Reſolution with Action; and all that are ſincere in it, not only confeſs and bewail the Sins committed, but forſake the Sins bewail'd: They do not, as ſome, barely confeſs, and not forſake; nor as others,
Iſa. 1. 16. confeſs, and Sin the more, (as if by that they had obtain'd a Diſpenſation to it) but ceaſe to do Evil, and depart from all Iniquity; not from ſome Sins only, but all, *viz.* againſt God and Man, themſelves and others, Perſonal and Relative, Publick and Secret, Great and Small, Inward and Outward, of Heart and Life, and, as *Ephraim* from his
Hoſea 4. 18. Idols, ſo as never to have any more to do with them.

One Commodity, as well as many, makes a Trader; and one Sin (though the leaſt) indulg'd, an impenitent Sinner.

Jer. 4. 1. Acts 26. 20. 3. And ſincerely turn to God.

Sin is a turning from God, Repentance is a turning to him; and all that exerciſe a Repentance toward God,
Iſa. 55 7. turn from the Love of Sin, to the love of Him as their chief Good; and from the ſervice of Sin, to his Service, as their

their Sovereign-Lord, and ſo to it, as never to depart from it. 1 Theſſ. 1. 9.

All God's Covenant-Servants, are his for their Lives.

1. Then they are much miſtaken, that look upon Repentance as an abſtracted Notion from a Holy Life.

Impenitency is a doing of that which is Evil, and continuing in it; Repentance is an undoing of it, a facing about, (a happy Apoſtacy) a turning from it; the Work of the whole Man, *viz.* of the Judgment (in denying, diſallowing, and condemning of Sin) of the Will, (in declining it, and reſolving againſt it); of the Affections (in loathing, hating, and abhorring of it) and of the Life in forſaking it, and turning from it; it begins in the Heart, but ends in the Life. Dan. 4. 27. Titus 2. 12. Rom. 7. 15. 1 Cor. 11. 31. Iſa. 30. 22. Job 42. 6. Pſal. 97. 10. Iſa. 1. 16, 17. Rom. 12. 9. *Mutatio voluntatis & rei.*

It is abomination to Fools to depart from Evil; but none repent truly unleſs they do. Prov. 13. 19.

2. And as much miſtaken are they, that think it an eaſy thing to repent, as if it was (as *Alexandrinus* notes) rather the turning of a Shell than a Soul. Ὀστράκου περιστροφὴ ἢ τῆς ψυχῆς μετανοία.

To repent, is to accuse and condemn our selves, to charge upon our selves the desert of Hell; to take part with God against our selves, and to justify him in all that he does against us; to be asham'd and confounded for our Sins, to have them ever in our Eyes, and at all times upon our Hearts, that we may be in daily sorrow for them; to part with our right Hands and Eyes, those pleasurable and profitable Sins, that have been as dear to us as our Lives, so as never to have to do with them more, and to hate them so, as to destroy them, things that by Nature we are wholly averse from: For,

We naturally love, and think well of our selves; hide our Deformities, lessen and excuse our Faults, indulge our selves in the things that please us; are mad upon our Lusts, and follow them, though to our own destruction; but yet, though difficult in themselves, and things that we of our selves cannot do, yet such as God has promised, if we are not wanting to our selves, to enable us to do; for, what is a Command in one place, is a Promise in another: The Command bids us, *Wash*,

and

and be clean: The Promiſe ſays, *We ſhall be cleanſed:* One bids us put away Evil; the other ſays, it ſhall be taken away: One, bids us convert our ſelves; the other ſays, We ſhall be converted: One injoins Repentance; the other aſſures it. Now, we muſt not be frighted by the Precept, but allur'd by the Promiſe; not driven from our Obedience to it, (becauſe of difficulty) but driven by it to the Promiſe, or rather to him that made it; with a deſire, that ſince by his Command he has made it our Duty, he would, by fulfilling his Promiſe, enable us to it, by giving his Spirit to us, that only can work it in us. Iſa. 1. 16, 18. Ezek. 36. 25, 26, 27.

Da domine quod jubes, da prius pœnitentiam, poſtea indulgentiam.

The Grace of Repentance goes before the Grace of Indulgence, but they are both from God.

What St. *Auſtin* ſays concerning the Trinity, may be ſaid here as to Repentance, *viz.* that Miſtakes are both eaſy and dangerous; that we may not therefore be miſtaken in it, it concerns us to enquire, What our Repentance is? *viz.* Whether a dead Repentance, or a

Ni nihilo facilius, ni nihilo periculoſius erratur; plures damnat pœnitentia quam ipſum peccatum. Aug.

Acts 11. 18. 20. 21. 2 Cor. 7. 10.

Repentance unto Life, toward God or our ſelves; a Repentance to be repented, or not to be repented of; and this, by conſidering theſe four things, that are either neceſſary in order unto it, or comprehended in it, *viz.*

1. Confeſſion of Sin.
2. Sorrow for Sin.
3. Hatred to Sin.
4. Departure from Sin.

1. Confeſſion of Sin.

Pſal. 32. 5. Prov. 28. 13. Hoſ. 14. 2.

Supplication precedes Remiſſion, and words of Confeſſion (take with the words) muſt go before words of Petition and Supplication; which Confeſſion is then right,

When full, and without reſerve.

We confeſs none truly, unleſs fully; none, unleſs all: for, what is partial, is hypocritical.

When free, and not forc'd.

Forc'd Confeſſions are of little credit on Earth, of none in Heaven.

When

When with Humiliation and Deteſtation, *viz.* of our Sins, and of our ſelves too for them. Job 4. 26. Ezek. 20. 43.

Caligula boaſted that he could not be aſham'd, (tho' he could not that he was never afraid) but it is the Glory, and honour of all penitent Sinners to be ſo: for, true Confeſſion, is an acknowledgment with diſlike, and is ever accompanied with ſhame. *Perit homo, cùm perit pudor.*

Silence (or ſaying little) in other Caſes, will do us no hurt; but here it will: for thoſe Sins only that are condemned by us on Earth, are pardon'd by God in Heaven. *Agnoſcit reus, ignoſcit Deus.*

2. Sorrow for Sin.

Sorrow for Sin is not Repentance, yet there is no true Repentance without it: for, as Sorrow worketh Repentance, (it is not Repentance, but that which worketh to it) ſo Repentance worketh Sorrow; which Sorrow is then right, 2 Cor. 7. 10.

When free, and without conſtraint.

Not as a Water from a Still, but from a Fountain that flows freely.

When

When Constant.

This Heavenly Dew must fall upon us Morning and Evening, Day and Night.

2 Cor. 7. 10. Λύπη κατὰ θεὸν. Godly Sorrow, as respecting God, and so oppos'd to worldly Sorrow, which has a respect only to evil.

When Genuine.

The Sorrow, not of a Slave, but of a Child, more out of Love, than Fear; more, because God is offended, than Hell deserv'd.

When proportionable to the Measure of Sin. Proportionable to the Nature of Sin, it cannot be, but to the Measure of it (so far as we can) it must.

2 Kings 5. 14. *Great Sorrow (like* Naaman's *seven times washing) for great Sins.*

2 Kings 33. 12. *Manasses* sorrow for Sin was great. He had greatly sinn'd, and was greatly humbled.

David's Sorrow for Sin was great: Tears were his Meat and Drink, the Night (a time appointed for rest) as well as the Day, was to him a time of Sorrow; and the Flood rose so high, that it made his Bed to swim.

Psal. 6. 6. 32. 34.

And

And ſo was *Peter's*: For,

His Eyes were (as *Nicephorus* ſays) red with Tears, died red with daily Sorrow: for, (as *Clemens* his Scholar ſays) whilſt he liv'd, upon the hearing of a Cock crow, he wept.

His Faith was great, when he threw himſelf into the Sea to go to Chriſt; but his Sorrow was greater, when he threw himſelf into a Sea of his own Tears for ſinning againſt him. Once he was nothing but words, (*tho' all be offended, yet will I never be offended*) but then he was nothing but Tears; the remembrance of his Sin was bitter, and ſo was his Sorrow, for he wept bitterly; and ſo muſt all that are true Penitents, riſing up, and lying down, with mournful Confeſſions of Sin, and with inward, hearty, and daily ſorrow for it.

Mat. 26. 33.

Mat. 26. *ult.* Pſal. 38. 6.

Ever fearing leſt they ſhould Sin, and ever ſorrowing becauſe they have.

Semper in timore, ſemper in dolore.

The Heathen wiſh'd that he might ever laugh; but inſtead of wiſhing one another much Joy, we may better (for juſtly) wiſh one another much Sorrow; we

we have been impudent in ſinning, and muſt be humble in ſorrowing for it; we cannot be found in Innocency, it is fit therefore we ſhould be found in Tears: We cannot (with the Purifier under the Law) offer up a Lamb of Innocency, we muſt therefore a pair of mournful Turtles, it being all the amends we can make for our ſinning, the beſt way we can teſtify our Love to Chriſt, (who ſhed Blood as well as Tears for our Sins) and the moſt acceptable Sacrifice we can offer unto God, who has an Eye, an Ear, and a Bottle for our Tears.

An Eye.

Iſa. 38. 5. Tears blot our Book, but they are written in God's, he ſees them, and takes notice of them.

An Ear.

Mutæ ſunt, & loquuntur, deorſum cadunt, & ſurſum petunt, pondera vocis habent.

Sighs and Tears are the Rhetorick of an humbled Heart; they are words, they deſcend, and yet aſcend; they are dumb, and yet ſpeak, and God hears their Voice.

Pſal. 6. 8.

A Bottle.

Tears of godly Sorrow are Angels Wine; and none of that noble Liquor ſhall be loſt, nor fall to the Ground: For, Chriſt the Sun of Righteouſneſs will exhale them, God will bottle them up, and the Spirit the Comforter will turn them (as Chriſt did the Water) into Wine: For,

Lachrymæ pœnitentium angelorum vinum. Bern.

They that mourn (and they only) *ſhall be comforted.* Mat. 5. 4.

Since then God has an Eye for our Tears, let our Eyes be daily filled with them: ſince he has an Ear for them, let the Voice of our weeping go daily up into it, to drown the cry of our Sins, that is great, and gone up to Heaven: and ſince he has a Bottle for them, let us who have filled his Bag with our Sins, fill his Bottle with our Tears, pouring out floods of Tears, for thoſe floods of Sins we have poured down.

Gen. 18. 20, 21.

Job 14. 17.

Muſick on the Water, and Repentance with Tears, are ever moſt pleaſant.

3. Hatred to Sin.

Contrition, if true, riſes up to Deteſtation,

Pſal. 97. 10. Rom. 12. 9

teſtation, and then Deteſtation is right,

1. When it is to Sin, as Sin.

To the Intrinſecal Evil, more than the Extrinſecal, the Evil of Sin more than the Evil of Puniſhment; the Filth, more than the Guilt; and the defiling, more than the damning Nature of it; not only becauſe of Hell, but worſe than Hell; more to the Hell that is in it, than the Hell that comes by it.

2. When Univerſal.

Μισῶ πᾶς γνὸς.

Anger is againſt Individuals, but Hatred is to the whole kind; and if right here, it is to all Sin, and eſpecially to the Sin that once we loved moſt.

3. When implacable.

We never hate Sin truly, unleſs we hate it to the Death.

Some are angry with Sin, (when it has impair'd their Credit in the World, and made a breach upon their Peace within) but are ſoon pleaſed with it again, (for Anger is a mixt Paſſion) and

and ceaſe from the Act of Sin for a time, and yet love it; but hatred to Sin, if right, is irreconcileable.

A thing that is poiſon'd we pity, but a thing that is poiſonous we hate; the Serpent is hated above all Creatures, and of all, and ſo muſt Sin (of a far more venemous Nature) be hated by us.

The Iſraelites *hated every* Canaanite.

4. Departure from Sin.

Humiliation, if right, leads to, and iſſues in Reformation.

Repentance conſiſts of two parts, *viz.* Averſion from Sin, and Converſion to God.

1. Averſion from Sin.

Repentance is a Covenant-Engagement againſt Sin, in the uſe of all means to keep that Covenant.

And is then right,

When Univerſal, *viz.* from all Sin; forſaking groſs Sins, and bewailing unavoidable Infirmities.

Hypocriſy turns from ſome Sins, or from one Sin to another; true Repentance departs from all.

When

When perpetual.

True Repentance ſues out a Bill of Divorce, with a reſolution never to return to folly more.

When out of hatred to it.

We may ceaſe from the Act of Sin, while we love it; indulge the Luſt, even then when we deny the Act; and hate the evil Conſequence of Sin, and yet never hate the Evil in it: but as no hatred to Sin is right, unleſs it is to the Evil that is in it; ſo no departure from it neither, unleſs it ariſes from a hatred to it.

When a Traveller changes his way, it is out of diſlike.

2. Converſion to God, from whom, and againſt whom we have turn'd by Sin.

Hoſ. 6. 1. Iſ. 1. 16, 17. Titus 2. 12. 1 Pet. 2. 11, 12. Rom. 8 1, 13. 1 Theſſ. 1 9.

Ceaſing to do Evil, is not a learning to do well; nor departing from Evil, a doing Good: nor is it enough to deny Ungodlineſs, unleſs we live godly; not to walk after the Fleſh, unleſs we walk after the Spirit; to ceaſe to bring forth the Fruits of the Fleſh, unleſs we bring forth the Fruits of the Spirit,

(*Fruits*

(*Fruits meet for Repentance*); nor that we turn from Sin, (for we never truly repent) unleſs we turn to God; nor turn to God truly, unleſs univerſally, *viz.* Mat. 3. 8.

In all the ways of Righteouſneſs and Holineſs.

Perpetually,

Wholly and for ever.

Optima pœnitentia nova vita.

To him we cannot in this Life fully turn, and therefore muſt daily ſo to him, as never (willingly) to turn from him.

Once, is above any Indulgence granted.

Of the Danger of delaying Repentance.

SOme reject Repentance as a legal and needleſs thing; ſome counterfeit and diſſemble it; ſome miſtake it; but moſt neglect and delay it. Miſtakes and Delays are two great Impediments to it; yet more delay, than refuſe it. Our Paſſage to Heaven is dangerous, we either ſplit on the Rock of Preſumption,

ſumption, or fall into the Gulph of Deſpair; and all Delays are grounded, either on Deſpair, or Preſumption.

1*ſt*, Deſpair; which ariſes,

Either from a ſenſe of Sin's Greatneſs as Impardonable; or a fear of the loſs of time as Irrevocable.

1. From a ſenſe of Sin's Greatneſs as Impardonable.

The great Policy of the Devil is, (as one ſays) either to enlarge God's Mercy above the Bounds of the Law, or his Juſtice above the Bounds of the Goſpel; he either preſents God's Mercy in a falſe Glaſs, to make Sinners preſume, or his Juſtice to bring them to deſpair, (and he is better able to do this than the other: for, he feels and knows what his Juſtice is, but ſhall never ſo know the other); before Sin is committed, he tells them it is little, and will eaſily be pardon'd; but when committed, then it is great, too great for Pardon; and tho' he is the Father of Lies, they give credit to him, and conclude, that their Sins, their many and great Sins, will never be pardon'd, at leaſt not ſo freely, or upon ſuch eaſy

tearms

tearms as (to *Naaman*, Go wash and be clean) repent and be sav'd. A great hinderance to the Work of Repentance; but may be remov'd by a serious consideration;

(1.) Of God's Mercy.

(2.) Of Christ's Merit.

(1.) Of God's Mercy.

The Sanctuary of Distressed, the Balm of Wounded, the Refuge of Burden'd, the Cordial of Fainting, the Hope of Living, the Joy and Reviving of dying Sinners: Manifold as to Kind, and Abundant as to Degree; abundant Mercy that can abundantly pardon, not some Sins only, small and few, but all; therefore, when Sin abounds in their sense and feeling, they should easily be drawn by these Cords of Mercy to the God of Mercy, whose Mercy is above all his Works, and ours too.

1 Pet. 1. 3. Isa. 55. 7.

In misericordia divina, divina omnipotentia.

Infinite Mercy knows no bounds.

(2.) Christ's Merit.

The Sun can dispel thick Clouds, as well as thin Vapours; and Christ, the Sun of Righteousness, can scatter multiplied Sins, that make Heaven look black upon us; many, as well as few,

and great, as eaſily as ſmall: for, there are as great Dimenſions in his Merit, as there are in Sin; yea, greater, for they are incomprehenſible, and cannot be meaſured; the leaſt Sin requires as much, the greateſt needs no more; one Sin is mortal without it, but none, no not all, if intereſted in it; therefore the greatneſs of Sin ſhould rather ſend us to him, than from him. That we may be ſo,

We muſt be great Sinners, either as to act, or ſenſe, before he will appear as a Saviour to us.

2. From a fear of the loſs of Time as Irrevocable.

The Devil tells none, that it is not their Duty to repent, (tho' ſome he does, that it will be to no purpoſe if they do) but that it is not abſolutely neceſſary in ſuch a limited time; hereafter will do as well as now; ſoft and fair will go far; they may indulge themſelves in Sin a little longer, and repent at laſt; *a little more folding of the hands to ſleep*, before they ſtretch them out to Heaven for Mercy; a little more ſlumber, and ſleep, before they

Prov. 6. 10.

they awake to Righteouſneſs: and here-by lulls many ſo faſt aſleep in Sin, that they never awake; firſt, he tells them there is time enough, and then that there is none; firſt, there is more time to come, (many Years ſaid the Fool) and then time is paſt; firſt, it is too ſoon, and then too late: and as he ſuggeſts, ſo thoſe he has deluded believe, and conclude their Caſe to be deſperate, which they ſhould not: for, tho' our Times are in God's Hands, (both of Nature and Grace, for this Life and a better) all Times are not alike to all; ſome may, and do out-live their Time; and a ſad Judgment it is (a Hell upon Earth) when it is ſo; yet it cannot be known to any, either of themſelves or others; for it is a Secret known to none but God: Where the Goſpel is Preach'd, a Door of Hope is ſet open to all; but when it is ſhut to any particular Perſon, none can know, and therefore of dangerous Conſequence for any to conclude it, yea, groundleſs and irrational too: for, tho' the longer the Seaſon of Grace has continu'd, the more Mercy is heightned on God's part, and Sin aggravated on the

Arcanum Imperii. Mat. 25. 10.

Sinners; yet ſo long as they have a Heart, or a Will to repent, their Time is not paſt, God is willing if they are willing; for, he waits to be gracious.

Iſa. 30. 18.

There were never any that in a ſinking condition (with Peter*) cried heartily out to him, but he ſtretched out his hand of Mercy, and ſaved them.*

2*ly*, Preſumption is grounded; either,

On the Length of God's Patience, the Greatneſs of God's Mercy, the Hope of long Life, the Power of Repenting at pleaſure; or the Examples of thoſe that found Mercy upon a late Repentance.

1. The length of God's Patience.

Preſumptuous Sinners look on Sin, not as it is in it ſelf, but as wrapt up in the gild of God's Patience; and becauſe Sentence againſt their evil Works is not ſpeedily executed, nor they deſtroy'd (as *Zimri* and *Cosbi*) in their Sins, their Hearts are ſet in them to do wickedly; not conſidering that the End of his Patience was to make them,

Eccleſ. 8. 11. Numb. 25. 6, 7, 8.

not

not Petulant, but Penitent; and that therefore,

When God is patient that they might repent, they ſin the more if they do not repent, becauſe he is patient.

2. The Greatneſs of God's Mercy.

Preſumptuous Sinners behold God, not in his Juſtice, but in his Mercy only; they ſee nothing but Mercy in God, but in their Imaginations only it is, if any where ſo; for he is juſt as well as merciful: It is true, he is abundant in Mercy, but he is not all Mercy, nor any of it will he ſhew to them that continue in ſin, but to them only that repent, and turn from it; Mercy is but one Attribute in God, and we deny him to be God, if we deny his Juſtice; and God muſt deny himſelf in his Truth, if ſuch be pardon'd, which he will never do; for he pardons none but in a way of Juſtice, as well as Mercy.

It is folly to think God is Cruel, if Juſt, and a high affront to him; for if not Juſt, he is not God, viz. *as juſt to puniſh the Preſumptuous, as merciful to pardon the Penitent.*

3. The Hope of long Life.

The Young look on themselves as growing up to Strength, and going forward to Time. The Middle-aged say, They find no decay in their Strength, they are as sound and strong as ever. The Old or Aged, think not their strength so far weakned or abated, but that they may live longer, (if but one in a Town or Family live to old Age, they think they shall do so too) and make long Life, which is in it self a Blessing, and should be a Motive to a speedy Repentance, an Argument against it, deferring the Work when call'd to it; as *Antipater* (with his ἀχολάζω) when a Treatise of Happiness was offer'd to him. *Antigonus* his δίσω in the future; or as *Felix* put off *Paul* to a more *convenient time*, (tho' we read not that ever that time came) and linger with *Lot*, as unwilling to come out of *Sodom*: So that unless God be merciful to them, (as he was to him) and by his Omnipotent Power rescue them from their state of Sin and Misery, they are like to perish in it.

Acts 24. 25.

Bp Usher. *To pray against sudden Death, and not*

not to prepare for it, is to add contempt to preſumption.

4. A Power to repent at pleaſure.

Preſumptuous Sinners look on Repentance as a thing within their reach, and that which they can come at when they pleaſe; but it is not, for it is God's Gift, that which he muſt give to us, before we can offer it up to him; and that we may, we muſt receive it when offer'd; for it is not in the Power of any to receive that when they will, that they muſt only and freely receive from another. Acts 5. 31.

Free Gifts muſt be taken when the Donor (and not when the Receiver) will.

5. Examples of thoſe that found Mercy upon late Repentance.

Deſpairing Sinners (as is uſually ſaid) will not take a thouſand for one; for if but one of a thouſand miſcarry, they preſently conclude they ſhall be the next: but preſumptuous Sinners encourage themſelves by one of a thouſand; for if but one of a thouſand repent at laſt, they conclude they ſhall do

do ſo too: but it is prodigious folly for any to think ſo, and the next way to their ruin to preſume upon it: In that,

Such Inſtances only ſhew what God can do, not what he will.

How great the folly of ſuch Preſumptions; how abſurd and irrational ſuch Concluſions from theſe Premiſes are, will appear by conſidering,

That preſent Repentance,

1. Is the beſt for Eaſe.
2. Is the beſt for Acceptance.
3. Is the beſt for Safety.
4. That ſingular Examples conſtitute no general Rule.

Life is the only Time for Repentance, and the preſent Time the beſt.

Life is the only Time.

The Day of Grace may continue as long as the day of Life, and may end before it; but it ever ends with it; when the Sun of our Life ſets, that more glorious Sun ſets as to us too: Repentance is not a Doctrine taught in another World, nor a Work to be done by us in the Grave; for it is the Work of the whole Man, and cannot be

Eccleſ. 9. 10. Iſa. 38. 18.

be done when the Soul and Body are parted, the Manicles of Death are to keep the Priſoners of Death in the ſtrong Hold and Priſon of the Grave, until the Day of Judgment (the great Aſſize) come, when a Sentence, either of Abſolution or Condemnation, ſhall paſs upon all; then ſhall the Kingdom be given up to the Father; the Work of Mediation ſhall ceaſe, and all impenitent Sinners ſhall be put into an unalterable ſtate of Miſery, and ſet at an irrecoverable diſtance from God; all means, (both outward and inward) either of doing or receiving Good, ſhall be taken from them, they ſhall neither have the grace nor ſpace of Repentance, nor any Spirit but the Evil One to torment them, nor any Conſcience but a guilty one to accuſe them.

There is no Repentance in Hell, but ad Pœnas.

Life is the only Time for Repentance; and the preſent Time in Life is the beſt.

1. For

1. For Eaſe.
2. For Acceptance,
3. For Safety.

1. The beſt for Eaſe.

Preſumptuous Sinners think they can repent with as much eaſe, as he who with one daſh of his Penſil turn'd a Smile into a Frown; but their Experience upon Trial, will confute their Belief, and ſhew them to be as much miſtaken, as *Sampſon* was, when he went out to ſhake himſelf as at other times, when the *Philiſtines* were upon him, and God was departed from him: if ſo eaſy, why did not *Cain* and *Judas* repent? And why do ſo many complain, when dying, that they cannot, and wiſh that they could?

Judges 16. 20.

The ſooner a ruinous Building is repair'd, the leſs difficult and chargeable will its Repairs be: The ſooner a Diſeaſe or Wound is undertaken, the ſooner it will be cured; the ſooner thoſe Wounds and Breaches made upon us, and in us by Sin, are under Cure, with far more eaſe will they be heal'd, than when Sin (as a Diſeaſe) is grown

grown upon us with our Years; the ſooner the fallow-Ground of our Heart is plou'd up, the leſs pains will be required to it, leſs than when our Hearts by cuſtom in Sin are become hard, like the high-way by conſtant treading upon it; floods of Tears may, not ſoften it then, which at firſt a few might have done; and this partly in reference to Conſcience, and partly in reference to Sin. Jer. 4. 3. 13. 23.

Partly in reference to Conſcience, which by delay grows more blind, hard, and deaf. Epheſ. 4. 18.

More blind, and ſo cannot ſee Sin.

The older we grow, the dimmer our Sight.

More hard, and ſo cannot feel Sin.

Cuſtom in Sin, takes away the ſenſe of it. *Omne peccatum vileſcit conſuetudine, & fit quaſi nullum.*

More deaf,

And ſo leſs able to hear the Call to Repentance, by reaſon of the clamorous and continued Voice of Sin.

Partly

Partly in reference to Sin, which hereby becomes more ſweet, multiplied and firm.

More ſweet;

And the ſweeter Sin is, the more bitter the Repentance will be: For, every Sin is as a drop of Poiſon into this Cup, which will make it the more bitter to us.

More multiplied: For,

Every Act of Sin adds a Figure to the Sum.

More firm: For,

Every Act of Sin confirms and ſtrengthens the habit of it, and cannot without great difficulty be removed.

Late Repentance is always difficult, and ſo is early Repentance, but leſs difficult of the two; for the longer it is deferr'd, there will be more Sins to repent of, and leſs time to repent in.

2. The

2. The beſt for Acceptance.

The Lawyer ſays, *When no particular Time is expreſt, the preſent Time is meant.*

The Grammarian ſays, *The Imperative Mood has no Future Tenſe*; and all God's Commands are *in præſenti*; and ſo muſt our Obedience in this, and in all things be; nothing muſt come betwixt the Command and Obedience.

It is now (*viz.* not only the preſent *now* of Life, but of Youth, Strength, Health, and of the Spirit's ſtriving with us) that we are commanded to repent, and therefore muſt (with *David*) make haſte, and not delay; it is *now* that we are commanded to mortify our Luſts; therefore muſt not beg a Reprieve for them, that they may live a little longer in us, but (with *Abraham* when commanded to ſacrifice *Iſaac*) ariſe early and ſlay them. It is to day that we are call'd to hear God's Voice, and live; therefore muſt not lie down to ſleep, nor wait for a ſecond, third, or fourth call, nor ſtay till all are anſwer'd, but ariſe, and caſt away all that

Acts 17. 30.

Pſal. 119. 60.

Gen. 22. 2.

Pſal. 95. 7, 8. Heb. 3 7, 13. 1 Sam. 34, 10.

Mark 10. 49. 50 that may hinder us, (as blind *Bartimeus* did his Garment) and go unto him that calls us.

Not to do it,

1. Is Ingratitude to God.
2. Inconsistent with a true purpose of Heart ever to repent.

1. It is Ingratitude to God, *viz.* Father, Son, and Holy Ghost.

1. To God the Father,
In giving our first Fruits to Sin, that he by right should have, and above all deserves, for he lov'd us with a primary and ancient Love, a Love before we were.

2. To God the Son,
Who delay'd not the Work of our Salvation, but was early at it; and in his full strength, and the prime of his Years, laid down his Life to secure it.

3. To God the Holy Ghost,
Who has not only striven with us by importunity, but waited upon us

us with Patience, that we might repent. Rev. 3. 20.

2. It is inconſiſtent with a true purpoſe of Heart ever to repent.

Repentance is a Debt that we all (as Sinners) owe to God, a Debt that muſt be paid: God is indeed a kind Creditor, and waits with patience; but his Forbearance is no Diſcharge, nor are we the leſs indebted, by not paying it, but appear by ſo much the more unwilling to it. It is a ſign of a deſperate Debtor, not to reckon with his Creditor; and of his unwillingneſs to pay the Debt, in that he delays it; and no leſs of a curſed Reſolution in all, never to repent, a ſign, that they either intend it not, or have little or no mind to it, in that they defer it.

They that will not repent this day, would never repent, if they might have their choice; or they that wilfully remain impenitent this day, would (if they might with ſafety) be everlaſtingly ſo; for, the ſame reaſon for delay this day, would

be ſo the next, and the ſame for ever.

3. The beſt for Safety.

Fuge cit', longè, tardè.

The Phyſician's Rule to avoid the Plague, is to flee ſoon enough, far enough, and to return ſlowly: and to prevent Death by Sin, (of all Diſeaſes the moſt dangerous) the beſt Remedy is to flee ſoon enough, (and it can never be too ſoon) far enough; and it can never be too far, nor is it far enough, unleſs the flight be to God; nor right to him, unleſs with a reſolution never to return back to it more; and the ſooner, the better.

In many things haſte makes waſte; the more haſte, the worſe ſpeed: but if here we make haſte, we can never ſpeed amiſs.

Sickneſs, or old Age, are the Times that preſumptuous Sinners ſet apart for Repentance; their youthful ſtrength, they make a Bulwark againſt Repentance: Sorrow for Sin, they think a fit Companion for old Age only; their Sighs

Sighs and Groans, they reſerve for a ſick and dying hour, and never think it ſeaſonable to die to Sin, but when they can live no longer in it; prodigious Fools, that flee to theſe, as a Sanctuary to ſhelter them from the Wrath of God, when they cannot be ſure,

1. That they ſhall be ſick before they die.
2. That they ſhall live to be old.
3. That when either ſick or old, they ſhall have a Heart to repent.
4. That what they then think is Repentance, will be accepted of God.

1. That they ſhall be ſick before they die.

Death does not give warning to all by ſickneſs, for ſome die ſuddenly: Now that which befalls one, may happen to many; and that which has been the Caſe of many, may betide any one. Luke 13. 1, 2, 3, 4, 5.

Since then that is uncertain, Repen-

tance can never be unſeaſonable, but the ſooner the better.

2. That they ſhall live to be old.

Death is not ſlow-pac'd to all, but ſwift in its motion to ſome, it does not always ſtay till gray Hairs (the ſign of old Age) are upon them.

All haſten alike to Death, but ſome have a leſs way to go than others.

3. That when either Sick or Old, they ſhall have a Heart to repent.

When Sick:

None can be ſure that they ſhall have time when Sick to repent, (they may have but juſt ſo much time left, as to tell their Companions in Sin, that they are going to Hell): if they have time, they cannot be ſure of eaſe, whereby they may be fit to attend it; Reaſon, Senſe, and Speech may fail; or pains (the Companions of Sickneſs) may ſo ſeize on them, that neither their Bodies, nor Souls, may be much at eaſe; nor they (with the *Iſraelites*) be able to hearken to any thing for anguiſh

Exod. 6. 9.

anguiſh of Spirit; if not, yet they may not have a Heart then to repent.

The Duty of Repentance is ours, but the Grace is God's. 2 Tim. 2. 25.

When old.

There are no Examples in Scripture of any (as ſome obſerve) converted in their old Age: *Manaſſes*, and the Thief on the Croſs, were not (as is ſuppos'd) old; or if they were, the Repentance of one was more than ordinary, and of the other no leſs than miraculous: and from a Miracle, nothing can be concluded, no Perſon ſhould neglect it then, leſt he prove *felo de ſe*, and bring deſtruction upon himſelf; nor put it off till then, leſt it come too late to prevent it.

It is never too late, when true; but ſeldom true, when late.

4. That what they then think Repentance, will be accepted of God?

The ſad Effects of ſick-bed Repentance in many, (whoſe Repentance prov'd as ſick and unſound, as their Bodies were then) ſhews reaſon to

ſuſpect that Repentance, that is extorted from any by Pain, when ſick; or by Fears, when dying: were ſickneſs, and the thoughts of Death a little farther off, and not ſo cloſe and preſſing upon them, perhaps they would neither bewail their Sins, nor leave them; therefore God may (and juſtly if he ſhould) reject their Repentance, and forget them in ſickneſs, who forgat him in their health, and make them Warnings to others, who diſregarded ſo many from him.

Gal. 6. 7, 8.

Delays of Repentance to a time of ſickneſs, are uſually puniſh'd, with a not caring to ſeek, or not ſo as to find.

It is uſually but an untoward Repentance that is exerted in Age, decrepit, weak, and impotent, as feeble as old Age, (like the dim flaſhes of a Taper, when ſunk in the ſocket) and may juſtly be rejected by God, and the Penitent (as one when repenting in old Age by a Voice was) bid to ſpend his Bran, where he had ſpent his

his Flower; his Evening, where he had ſpent his Morning.

We ſhall have (as Solomon *ſays) but little pleaſure in the days of old Age; and God may take as little pleaſure in the repentance of them.* Eccleſ. 12. 1.

5. That ſingular Examples conſtitute no general Rule.

Some draw an Argument for Preſumption from thoſe in the Parable, that came in at the eleventh hour, (and receiv'd a Reward equal with them that came early in the morning) but without any Reaſon; for though it be granted that Parables do more than illuſtrate, or ſhew the Soveraign freedom of Grace to ſome only, (which many deny); yet that Parable affords no ground of Preſumption, in that they ſtood idle for want of Work, not for a want of a Will to work; they were not call'd at the third or ſixth Hour, and ſtaid till the eleventh, but came as ſoon as they were call'd, and went to labour, as ſoon as they were hired: They come early, that come when they are call'd;

Mat. 20. 1, 6, 7, 9.

Theologia parabolica non eſt argumentativa.

call'd; come when they can; they do a thing early, that do it when they are bid to do it; and they repent early, that repent as ſoon as they have the means of Repentance; though it be late before they have them: This rather condemns than juſtifies thoſe that have long enjoy'd the Means of Repentance, and reject them; that have had many Calls, and yet are deaf to them, and refuſe to labour, when they are not only hired, but redeem'd, and dearly bought for it: and ſhews the folly of all that defer their Repentance to the eleventh Hour, who cannot be ſure they ſhall live to the third or ſixth; or that (if they do) they ſhall be call'd to it, have Ears open to liſten to the Call, or a Will and a Power to come if they are.

It is the higheſt Wiſdom, to do God's Work in God's Time.

Others conclude a Reaſon for Preſumption, from the Example of the Thief on the Croſs, who liv'd a Thief, but died a Saint, and aſcended from a Croſs to a Crown; but abſurdly if,

The

The Repentance it ſelf
The Time when
The Perſon repenting
} be all duly conſider'd.

The Repentance was Eminent.
The Time was Extraordinary.
The Perſon but One and Alone.

1. The Repentance was Signal and Eminent; as appears,

(1.) In the ſmallneſs of the means uſed; compar'd with what they have, that live under the conſtant preaching of the Goſpel.

(2.) In the ſpeedineſs of the Work. It is very probable he never heard of Chriſt nor Religion before: for, he with his fellow Thief at firſt rail'd at Chriſt, (*the Thieves alſo caſt the ſame in his teeth*) ſo that he believ'd in Chriſt as ſoon as he knew him, and repented as ſoon as he was call'd to it. Mat. 27. 44.

(3.) In the wonderful Effects of it, as many, and as great as that condition was capable of: For, Luke 23. 40.

He

He rebuked his Fellow Thief and Companion in Sin and Suffering. *Dost not thou fear God, who art in the same condemnation?*

Luk. 23 40, 41, 42. He own'd his own Guilt, became his own Judg, condemn'd himself, made good the Evidence, justified and approv'd the Sentence past against him, (we are justly condemn'd, I as well as you, and receive the Reward of our Deeds); he called Christ, *Lord*, (and this when suffering as a Slave); he own'd him as God, for he pray'd to him (*Remember me*) and this when the *Scribes* and *Pharisees* mocked at his Prayers, (*Let us see if* Elias *will come and save him*); he believ'd in him for Salvation, and this when the *Scribes* and *Pharisees* said he could not save himself, (*He saved others, he cannot save himself*); he honoured him as the King of Heaven, (*Remember me when thou comest into thy Kingdom*); he proclaimed his innocency, (*This Man hath done done nothing amiss*); and this when he was suffering the death of a Malefactor, numbred among Transgressors, and crucified between them, as if he was the chief of them.

Luke 23. 4. *Infame lignum servile supplicium.*

In medio latronum, tanquam dux & latronum immanissimus.

Since

Since then none can imagine that Christ will be so near to them when dying, as he was to this Thief on the Cross; nor that they shall ever do such a publick Act of Honour for him, as he did, (in owning him so openly, when the *Jews* despised him, and his own Disciples forsook him); nor can any way be assur'd that their Repentance at last shall be like his, (which was quick and operative, though not long-liv'd) nor be so honour'd by Christ, as his Repentance was: For, it was crown'd with assurance of Heaven, ratified and confirmed by Oath, (*Verily I say unto you, To day thou shalt be with me in Paradise*); none should think on the lateness of his Repentance, to presume or defer theirs; but by its great and glorious Effects, be stirred up to a speedy and daily exercise of it.

It is wisdom to do that betimes, that must needs be done; can never be too soon, but may be too late.

2. The Time was Extraordinary. Not only in that then his Fellow Thief rail'd on him; they that passed by

by revil'd him; the Priests, Scribes, Elders, and People (that stood beholding) deriding him; the Souldiers mocked him, and almost all his Friends forsook him, (of his Disciples, but one that we read of; and but four of the Women stood by his Cross, out of Love, and religious Observation); all or any of which, might have prov'd a hindrance to it.

Mat. 27. 39,40. Luke 23. 35, 36, 37. Mat. 23. 39,41. Joh. 19. 25, 26.

But in that it was a time, when the greatest Act of Mercy that ever was shewn to the World, appear'd, *viz.* Christ, God-Man dying upon the Cross to save the World, it was no ordinary Time, nor no ordinary Mercy; they therefore that presume upon it, may as well expect to see the like occasion and instance of Mercy, *viz.* Christ again, or another Christ to be crucified, as to think it will succeed well to them, because it did so to him.

To which this also may be added, *viz.* That this Repentance of the Thief is reckon'd among the Wonders and Miracles that were then wrought, *viz.* the rending of the Vail of the Temple, the rising of the Dead, the rending

Mat. 27. 51, 52, 53. Luke 23. 44,45

rending of the Rocks, and darkning of the Sun); and well it may, for it was a Miracle it ſelf, (without any viſible means to work it) a miraculous Mercy wrought, to ſet forth the Glory of Chriſt's Divinity, and the Riches of Free Grace, and therefore can be no ſure Ground of Hope to any in an ordinary way; for none can with any more Reaſon diſpute,

From a Miracle againſt Heaven, than from a Monſter againſt Nature.

3. The Perſon was but One and Alone.

It is an Example without a Promiſe, (there is a Promiſe of Mercy to all upon true Repentance, though late, but no Promiſe of Repentance to any that delay it) and it is an Example without a Precedent too; one ſingle Inſtance, without a ſecond. Now from an extraordinary to draw an ordinary Direction; or from one Particular to conclude a General, is as irrational, as to think, we may make an Aſs ſpeak, becauſe once *Balaam*'s did; that we may throw our ſelves into the Sea, and not be drown'd; walk in the Fire,

Fire, and not be burnt, becauſe ſome
1 King. 17. 46. that did, were not; that every time we are hungry, we ſhall be fed immediatly from Heaven, becauſe *Elijah* was; that we ſhall be tranſlated, and not die, becauſe *Enoch* was; wrapt up into the third Heavens, before we die, becauſe *Paul* was; or be rais'd to Life, when dead, becauſe *Lazarus* was; as to find Mercy upon a late Repentance, becauſe this dying Thief did. Who that rightly underſtand themſelves, would venture their Lives in that Phyſician's Hands, that never cured but one of all that he undertook the cure of; eat of that Food, of which all but one that eat, died; turn Thieves, becauſe one of thoſe many that did, was pardon'd; much leſs run the hazard of a late Repentance from this ſingle Inſtance, becauſe at the ſame time there was an Inſtance of Mercy in him; there was one of Juſtice in the other: one ſav'd, that none ſhould deſpair; and but one, that none ſhould preſume.

And yet, how many are there, viz. *of the* Gentiles, *to whom the Croſs of this Thief has prov'd a ſtumbling-*

bling-block, (as that of Christ's in another sense was to the Jews) at which they have stumbled and fallen into Hell? and this great Instance of Salvation, through an ill use of it, prov'd an occasion of Damnation? 1 Cor. 1. 23.

Some through prophaneness, cast off all thoughts of Death and Repentance; and some through Presumption, the Thoughts of a sudden Death, and early Repentance.

Some cast off all thoughts of Death. Though they are hourly departing, as fast as the Heavens can turn about, Day and Night, yet think not of it; this day they have no thoughts of it, nor to morrow. They do not say as those Epicures, *Let us eat and drink, for to morrow we shall die*, (no more than they did believe it, though they said so); but with them (in St. *James*) *To morrow we will go into such a City, and continue there a Year; buy, and sell, and get Gain:* Or as they, *Let us fill our selves with Wine, and strong Drink; and to Morrow shall be as this Day, and much more abundantly.* This Day we live, Isa. 22. 13. Jam. 4. 13. Isa. 56. 12.

live, to morrow we ſhall live alſo, and the next day too; and thus in their vain Imaginations dream of an endleſs Life here; eke out Time to Eternity, and live as if they ſhould never die; or never think their Time is come, until it is almoſt gone; nor believe themſelves Mortal, until Death ſtrikes its Dart into their Hearts, and gives them their mortal Wound.

Some caſt off all thoughts of a ſud-
Death, and early Repentance.

They know they are Mortal, and ſuch as muſt die, and may ſuddenly too, (for ſome they ſee die ſo); but yet hope that they ſhall die, not by a violent, but natural; not by a ſudden, but lingring Death: Upon which they preſume, that either they ſhall not die until they are old, (as if with *Achilles* they were only mortal in the Heel of their Age); or if they do, that then it ſhall be by a waſting Diſeaſe, that ſhall give them a ſufficient warning to prepare for Death, to go out and meet it half way.

They believe, that unleſs they repent, they ſhall periſh; therefore intend

tend to repent before they die, but put it off as the last Work of their Lives; in worldly Matters, they act with Reason; Matters of Importance, they dispatch after the best manner, and in the fittest time; they send to a Physician as soon as they are sick; bind up a Wound without delay; sow their Seed in season, (they do not put it off to the time of Harvest); gather in their Fruits when ripe; quench a Fire as soon as it breaks out, (they do not stay to see if it will go out of it self); rise early when to go a long Journey; and desire Security when they lend out their Mony, because they are mortal: But when called to Repent, then they conclude they are immortal, or that they have time enough to consider of it, and that hereafter may do well enough, and never think of begging Mercy, till they have but one breath to fetch: They lie on the River's side, until the Waters are risen so high that there is no passing over; and neglect their Cause, until the Court is risen, and God gone from his Mercy-Seat, with *In articulo mortis.*

a reſolution never to return to it more.

A folly to be bewail'd (if it could be) with Tears of Blood.

They that would have their Watches go true, muſt ſet them, not by the Clock, but by the Sun-dial; and they that would walk regularly and ſafely, muſt walk, not by Example, but by Rule: for, though Rules in other Arts are from Example, yet here Examples are regulated by Rules.

The Rule we are to be guided by, directs to preſent Repentance: This Example of the Thief repenting, ſecures none in the neglect of it: for, though he did not repent till he came to die, yet it cannot be prov'd that he did deſperately and wittingly put it off till then: Therefore none ſhould defer it to the laſt moment of Life; nor ſay of it (as *Diogenes* of Marriage when young) That *it is too ſoon*; leſt they ſay (as he) when old, That *it is too late.*

Nor think, that they have time enough, leſt God leave them, and then they

they find that Time is paſt: Nor reſolve that as yet they will not repent, leſt God ſay, They ſhall not; and they at laſt, by ſad experience, find they cannot; as *Hannibal* when he wanted a Will to conquer, when he had a Power; and a Power, when he had a Will.

It is better to repent a day too ſoon, (ſi modo fiat) *than an hour too late.*

FINIS.